

Evangelical Year Book

—1911—

Diligent to keep the unity
of the Spirit in the bond of
peace. Eph. 4: 3.



German Evangelical Synod of North America.

EVANGELICAL YEAR-BOOK

For the Year of our Lord 1911.

Published Annually in October
by the
German Evangelical Synod of North America.



Universal Evangelization.
Systematic Christian Education.
Comprehensive Christian Union.



EDEN PUBLISHING HOUSE,
St. Louis, Mo. Chicago, Ill.

The Year 1911.

The year 1911 A. D. is a common year of 365 days. Of the Jewish era it is 5672; of the Mohammedan era 1329. Since the Reformation by Dr. Martin Luther it is the 394th, and since American independence the 135th.

Eclipses.

There will be two eclipses during 1911, both of the sun. They are as follows: I. *Total*, April 28th, partially visible in the United States as a small eclipse upon the sun's southern limb. The total phase will be visible in the Southern Pacific Ocean and Islands. The sun will set more or less eclipsed throughout Central America, Southern Mexico, and Eastern United States, east of a line from near Pittsburg, Pa., to near Matagorda Bay, Texas. No part of the eclipse will be visible north of a line from Portland, Oregon, through Milwaukee and Pittsburg, to Washington, D. C. The eclipse will be very small in the Western and Middle States, being largest in the extreme Southwest at San Diego, Cal.

II. *Partial*, October 21st; invisible on the Western Hemisphere.

Divisions of Time.

The interval between two consecutive transits of a fixed star over any meridian or the interval during which the earth makes one absolute revolution on its axis is called a *Sidereal Day*, and is invariable, while the interval between two consecutive transits of the Sun over any meridian is called an *Apparent Solar Day*, and its length varies from day to day by reason of the variable motion of the earth in its orbit, and the inclination of this orbit to the equator on which time is measured.

A *Mean Solar Day* is the average or mean of all the apparent solar days in a year. *Mean Solar Time* is that shown by a well-regulated clock or watch, while *Apparent Solar Time* is that shown by a well-constructed sun-dial; the difference between the two at any time is the *Equation of Time*, and may amount to 16 minutes and 21 seconds. The Astronomical Day begins at noon and the Civil Day at the preceding midnight. The Sidereal and Mean Solar Days are both invariable, but one day of the latter is equal to 1 day, 3 minutes, and 56.555 seconds of the former.

The interval during which the earth makes one absolute revolution round the Sun is called a *Sidereal Year*, and consists of 365 days, 6 hours, 9 minutes, and 9.6 seconds, which is invariable.

The Tropical Year is the interval between two consecutive returns of the Sun to the Vernal Equinox. If this were a fixed point, the Sidereal and Tropical Years would be identical; but in consequence of the disturbing influence of the Moon and planets on the spheroidal figure of the earth, the Equinox has a slow, retrograde mean motion of 50".26 annually, so that the Sun returns to the Equinox sooner every year than he otherwise would by 20 minutes 23.6 seconds; the Tropical Year, there-

fore, consists of 365 days, 5 hours, 48 minutes, and 46 seconds. The Tropical Year is not of uniform length; it is now slowly decreasing at the rate of .595 second per century, but this variation will not always continue.

Julius Cæsar, in B. C. 45, was the first to reform the calendar by ordering that every year whose date number is exactly divisible by 4 contain 366 days, and all other years 365 days. The intercalary day was introduced by counting the *sixth* day before the Kalends of March *twice*; hence the name bissextile, from bis, twice, and sex, six. He also changed the beginning of the year from 1st of March to the 1st of January, and also changed the name of the fifth month (Quintilis) to July, after himself. The average length of the Julian year is therefore $365\frac{1}{4}$ days, which, however, is too long by 11 minutes and 14 seconds, and this would accumulate in 400 years to about three days. The Julian Calendar continued in use until A. D. 1582, when the date of the beginning of the seasons occurred 10 days later than in B. C. 45, when this mode of reckoning time was introduced.

The Gregorian Calendar was introduced by Pope Gregory XIII. with the view of keeping the Equinox to the same day of the month. It consists of 365 days, but every year exactly divisible by 4 and the centurial years which are exactly divisible by 400 contain 366 days; and if in addition to this arbitrary arrangement the centurial years exactly divisible by 4,000 contain 366 days, the error in the Gregorian system will amount to only one day in about 20 centuries. If, however, 31 leap years were intercalated in 128 years, instead of 32 as at present, the calendar would be particularly exact and the error would not amount to more than a day in 100,000 years. The length of the mean Gregorian Year may therefore be set down at 365 days, 5 hours, 49 minutes, 12 seconds. The Gregorian Calendar was introduced into England and her colonies in 1752, at which time the Equinox had retrograded 11 days since the Council of Nice in A. D. 325, when the festival of Easter was established and the Equinox occurred on March 21st; hence September 3, 1752, was called September 14th, and at the same time the commencement of the legal year was changed from March 25th to January 1st, so that the year 1751 lost the months of January and February and the first 24 days of March. The difference between the Julian and Gregorian Calendars is now 13 days. Russia and the Greek Church still employ the Julian Calendar for civil and ecclesiastical purposes.

Standard Time.

PRIMARILY, for the convenience of the railroads, a standard of time was established by mutual agreement in 1883, by which trains are run and local time regulated. According to this system, the United States, extending from 65° to 125° west longitude, is divided into four time sections, each of 15° of longitude, exactly equivalent to one hour, commencing with the 75th meridian. The first (eastern) section includes all ter-

ritory between the Atlantic coast and an irregular line drawn from Detroit to Charleston, S. C., the latter being its most southern point. The second (central) section includes all the territory between the last-named line and an irregular line from Bismarck, N. D., to the mouth of the Rio Grande. The third (mountain) section includes all territory between the last-named line and nearly the western borders of Idaho, Utah, and Arizona. The fourth (Pacific) section covers the rest of the country to the Pacific coast. Standard time is uniform inside each of these sections, and the time of each section differs from that next to it by exactly one hour. Thus at 12 noon in New York City (eastern time), the time at Chicago (central time) is 11 o'clock A. M.; at Denver (mountain time), 10 o'clock A. M., and at San Francisco (Pacific time), 9 o'clock A. M. Standard time is 16 minutes slower at Boston than true local time, 4 minutes slower at New York, 8 minutes faster at Washington, 19 minutes faster at Charleston, 28 minutes slower at Detroit, 18 minutes faster at Kansas City, 10 minutes slower at Chicago, 1 minute faster at St. Louis, 28 minutes faster at Salt Lake City, and 10 minutes faster at San Francisco. *The figures given in this year-book are according to Central time.*

"Do Ye Nexte Thyng!"

From an old English parsonage
Down by the sea,
There came in the twilight
This message to me:
Its quaint Gothic legend,
Deeply engraven,
Hath, as it seems to me,
Teachings from heaven;
And on through the hours
The quiet words ring
Like a low inspiration,
"Do ye nexte thyng!"

Many a questioning,
Many a fear,
Many a doubt
Hath its guiding here.
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance are given.
Fear not to-morrow,
Child of the King!
Trust it with Jesus—
"Do ye nexte thyng!"

Do it immediately,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing His hand
Who has placed it before thee
With earnest command
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings—
"Do ye nexte thyng!"

Looking to Jesus,
Ever serener,
Working or suffering
Be thy demeanor!
In the shade of His presence,
The rest of His calm,
The light of His countenance,
Live out thy psalm;
Strong in His faithfulness,
Praise Him and sing;
Then as He beckons thee,
"Do ye nexte thyng!"

I know not what shall befall me as I enter another year;
 But the past is safe in God's keeping; the future His mercy shall clear;
 And what looks dark in the distance may brighten as I draw near.

Week	Days Month	January, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.

1 New Year. Day of Prayer. Luke 2: 21; Gal. 3: 23—29.

S	1	Basil the Great †	379	Psa. 90	7 30 4 38	5 25
M	2	Wilhelm Loehe †	1872	Psa. 91	7 30 4 39	6 29
T	3	Gordius †	303	Psa. 92	7 30 4 40	7 37
W	4	Moses Stuart †	1852	Matt. 1: 1, 18—25	7 30 4 41	8 46
T	5	Johann Hess †	1547	Matt. 2: 1—12	7 30 4 42	9 54
F	6	<i>Epiphany</i>		Isa. 60: 1—6	7 29 4 43	11 05
S	7	Widukind baptized	785	Matt. 3	7 29 4 44	morn

2 1st Sunday after Epiphany. Luke 2: 41—52; Rom. 12: 1—6.

S	8	Battle of New Orleans	1815	Psa. 122	7 29 4 45	12 12
M	9	Galileo Galilei †	1642	Matt. 4: 1—11	7 29 4 46	1 25
T	10	Karl von Linné †	1778	Matt. 4: 12—25	7 29 4 47	2 39
W	11	Francis S. Key †	1843	Matt. 5: 1—16	7 29 4 48	3 56
T	12	Johann Heinrich Pestalozzi	1746	Matt. 5: 19—32	7 28 4 50	5 14
F	13	George Fox †	1691	Matt. 5: 38—48	7 28 4 51	6 28
S	14	Edmund Halley †	1742	Matt. 6: 1—18	7 28 4 52	rises

3 2d Sunday after Epiphany. John 2: 1—11; Rom. 12: 6—16.

S	15	St. Louis Deac. Home ded.	1893	Isa. 61: 1—6	7 27 4 53	5 45
M	16	Johann A. Neander	1789	Matt. 6: 19—34	7 27 4 54	6 59
T	17	Benjamin Franklin	1760	Matt. 7: 1—14	7 26 4 55	7 13
W	18	Daniel Webster	1782	Matt. 7: 15—29	7 26 4 56	8 19
T	19	Hans Sachs †	1576	Matt. 8: 1—18	7 25 4 58	10 25
F	20	John Howard †	1790	Matt. 8: 19—34	7 24 4 59	11 29
S	21	Matthias Claudius †	1821	Matt. 9: 1—13	7 24 5 00	morn

4 3d Sunday after Epiphany. Matt. 8: 1—13; Rom. 12: 17—21.

S	22	Constantine †	327	2 Kings 5: 1—19a	7 23 5 01	29
M	23	Guido F. Verbeck	1830	Matt. 10: 1—15	7 22 5 03	1 33
T	24	Gold discovered in California	1848	Matt. 10: 16—25	7 22 5 04	2 36
W	25	Philip Jacob Spener †	1635	Matt. 10: 26—42	7 21 5 05	3 39
T	26	Polycarp †	167	Matt. 11: 1—15	7 20 5 06	4 41
F	27	Chrysostom	347	Matt. 12: 1—21	7 19 5 08	5 40
S	28	Rev. Adolf Baltzer †	1880	Matt. 12: 22—37	7 18 5 09	6 32

5 4th Sunday after Epiphany. Matt. 8: 23—37; Rom. 13: 8—10.

S	29	Ernst Moritz Arndt †	1860	Ez. 33: 10—16	7 17 5 10	7 16
M	30	Thirty Years' War ended	1648	Matt. 13: 1—23	7 16 5 12	sets
T	31	Charles Haddon Spurgeon †	1892	Matt. 13: 24—43	7 05 5 13	6 38

MOON'S PHASES.

First Quarter, 8th, 12:20 A. M.

Last Quarter, 22d, 12:21 A. M.

Full Moon, 14th, 4:26 P. M.

New Moon, 30th, 3:44 A. M.

Fearest thou sometimes that thy Father has forgot,
 When the clouds around thee gather?
 Doubt Him not.
 Always hath the daylight broken
 Always hath He comfort spoken
 Better hath He been for years
 Than thy fears.

Week	Days Month	February, 1911.		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	rises	sets	
				H. M.	H. M.	H. M.
W	1	Ignatius †	107	Matt. 13: 44—58	7 14 5 14	7 46
T	2	First C. E. Society organized	1881	Matt. 14: 1—12	7 13 5 15	8 54
F	3	Ansgar †	865	Matt. 14: 13—21	7 12 5 17	10 05
S	4	Rhabanus Maurus †	856	Matt. 14: 22—36	7 11 5 18	11 15

6 5th Sunday after Epiphany. Matt. 13: 24—30; Col. 3: 12—17.

S	5	Thomas Carlyle †	1881	Psa. 93	7 10 5 19	morn
M	6	France recog. Indep. of U. S.	1778	Matt. 15: 1—20	7 08 5 20	12 27
T	7	George Wagner †	1527	Matt. 16: 1—12	7 07 5 22	1 44
W	8	Alexander M. Mackay †	1890	Matt. 16: 13—28	7 06 5 23	2 58
T	9	Ernest W. Hengstenberg	1804	Matt. 17: 1—13	7 04 5 25	4 11
F	10	Canada a British Province	1764	Matt. 17: 14—27	7 03 5 26	5 18
S	11	Thomas A. Edison	1847	Matt. 18: 1—9	7 02 5 27	6 24

7 Septuagesima Sunday. Matt. 20: 1—16; 1 Cor. 9: 24—10: 5.

S	12	Abraham Lincoln	1809	Jer. 9: 22, 23	7 00 5 29	rises
M	13	Cotton Mather †	1728	Matt. 19: 1—15	6 59 5 30	5 48
T	14	St. Valentine		Matt. 19: 16—30	6 58 5 31	7 00
W	15	Gotthold E. Lessing †	1781	Matt. 20: 1—19	6 56 5 32	8 07
T	16	Philip Melancthon	1497	Matt. 20: 20—34	6 55 5 34	9 11
F	17	Michelangelo †	1564	Matt. 21: 1—16	6 53 5 35	10 16
S	18	Martin Luther †	1546	Matt. 21: 17—32	6 52 5 36	11 19

8 Sexagesima Sunday. Luke 8: 4—15; 2 Cor. 11: 19—12: 9.

S	19	Nicholas Copernicus	1473	Amos 8: 11, 12	6 51 5 37	morn
M	20	Rev. Louis E. Nollau †	1869	Matt. 22: 1—14	6 49 5 39	12 24
T	21	Benedict Spinoza †	1677	Matt. 22: 15—33	6 48 5 40	1 27
W	22	George Washington	1732	Matt. 22: 34—46	6 46 5 41	2 34
T	23	Bartholomaeus Ziegenbalg †	1719	Matt. 23: 1—12	6 45 5 42	3 29
F	24	Georg F. Handel	1685	Matt. 23: 13—26	6 43 5 44	4 24
S	25	Isaac Newton	1642	Matt. 23: 27—39	6 42 5 45	5 11

9 Quinquagesima Sunday. Luke 18: 31—43; 1 Cor. 13.

S	26	Christianity perm. in Japan	1873	Jer. 8: 4—9	6 40 5 46	5 50
M	27	Smalcald Articles	1531	Matt. 24: 1—14	6 38 5 47	6 25
T	28	Shrove Tuesday		Matt. 24: 15—28	6 37 5 49	sets

MOON'S PHASES.

First Quarter, 6th, 9:27 A. M.

Last Quarter, 20th, 9:44 P. M.

Full Moon, 13th, 4:37 A. M.

New Moon, 28th, 6:31 P. M.

There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.

Week	Days	Month	March, 1911.		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
W	1		<i>Ash Wednesday</i>	Matt. 24: 29—36	6 35	5 51	6 41
T	2		John Wesley † 1791	Matt. 24: 37—51	6 33	5 52	7 53
F	3		Peace Treaty, Paris 1871	Matt. 25: 1—13	6 31	5 53	9 95
S	4		Bible Society in Rome org. 1872	Matt. 25: 14—30	6 30	5 54	10 19

10 Invocavit, 1st Sunday in Lent. Matt. 4: 1—11; 2 Cor. 6: 1—10.

S	5		Thomas Aquinas † 1274	Gen. 22: 1—14	6 28	5 55	11 33
M	6		F. W. v. Bodelschwingh 1831	Matt. 26: 1—16	6 26	5 56	morn
T	7		British and For. Bible Soc. 1804	Matt. 26: 17—30	6 25	5 57	12 51
W	8		Henry Ward Beecher † 1887	Matt. 26: 31—46	6 23	5 58	2 04
T	9		Ger. Ev. Miss. Society org. 1865	Matt. 26: 47—58	6 21	5 59	3 12
F	10		Benjamin West † 1820	Matt. 26: 59—75	6 20	6 00	4 09
S	11		Salzburgers arrive 1734	Matt. 27: 1—14	6 18	6 02	4 57

11 Reminiscere, 2d Sunday in Lent. Matt. 15: 21—28; 1 Thes. 4: 1—7.
 (Church Extension Board Offering.)

S	12		Henry Bergh † 1888	Ex. 33: 17—23	6 16	6 03	5 34
M	13		Alaska purchased 1867	Matt. 27: 15—30	6 14	6 04	6 05
T	14		Johann Semler † 1791	Matt. 27: 31—44	6 13	6 05	rises
W	15		Thomas Cramner † 1556	Matt. 27: 45—56	6 11	6 06	6 56
T	16		Georg Neumark † 1621	Matt. 28: 1—10	6 09	6 07	8 00
F	17		St. Patrick 251	Matt. 28: 11—20	6 07	6 09	9 04
S	18		Alexander	1 Cor. 1: 1—9	6 06	6 10	10 08

12 Oculi, 3d Sunday in Lent. Luke 11: 14—28; Eph. 5: 1—9.

S	19		David Livingstone 1813	Jer. 26: 1—15	6 04	6 11	11 14
M	20		Johann E. Gossner 1858	1 Cor. 1: 10—19	6 02	6 12	morn
T	21		Johann Sebastian Bach 1685	1 Cor. 1: 20—31	6 01	6 13	12 16
W	22		Wolfgang v. Goethe † 1832	1 Cor. 2	6 00	6 14	1 17
T	23		Jonathan Edwards † 1758	1 Cor. 3: 1—10	5 59	6 15	2 14
F	24		Henry W. Longfellow † 1882	1 Cor. 3: 11—23	5 57	6 17	3 04
S	25		Slave trade abol. in Engl. 1807	1 Cor. 4: 1—8	5 55	6 18	3 46

13 Laetare, 4th Sunday in Lent. John 6: 1—15; Gal. 4: 21—31.

S	26		Ludwig van Beethoven † 1827	Isa. 52: 7—10	5 53	6 19	4 23
M	27		Hermann Th. Wangemann 1818	1 Cor. 4: 9—21	5 52	6 20	4 52
T	28		Johann Amos Comenius 1592	1 Cor. 5: 6—13	5 50	6 21	5 17
W	29		Charles Wesley † 1788	1 Cor. 6: 1—11	5 48	6 22	5 40
T	30		Friedrich August Tholuck 1799	1 Cor. 7: 10—17	5 46	6 23	sets
F	31		Japan opened 1854	1 Cor. 8	5 45	6 24	8 01

MOON'S PHASES.

First Quarter, 7th, 5:01 P. M.

Last Quarter, 22d, 6:26 P. M.

Full Moon, 14th, 5:58 P. M.

New Moon, 30th, 6:38 A. M.

Awake, glad soul, awake, awake! thy Lord hath risen long!
Go to His grave and with thee take triumphal heart and song;
Where life is waking all around, where love's sweet voices sing,
The first bright blossom may be found of an eternal spring.

Week	Days Month	April, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings			
S	1	Dr. William Harvey	1578 1 Cor. 9: 1-12	5 43	6 25	9 19
14 Judica, 5th Sunday in Lent. Joh. 8: 46-59; Hebr. 9: 11-15.						
S	2	Thomas Jefferson	1743 Num. 21: 4-9	5 41	6 27	10 36
M	3	Reginald Heber	1826 1 Cor. 9: 13-27	5 40	6 28	11 52
T	4	Ambrose †	397 1 Cor. 10: 1-12	5 38	6 29	morn
W	5	Robert Raikes †	1811 1 Cor. 10: 13-23	5 36	6 30	1 05
T	6	Albert Duerer †	1528 1 Cor. 10: 24-33	5 35	6 31	2 07
F	7	Johann Heinrich Wichern †	1881 1 Cor. 11: 1-16	5 33	6 32	2 57
S	8	Martin Chemnitz †	1586 1 Cor. 11: 17-34	5 31	6 33	3 37
15 Palm Sunday. Matt. 21: 1-19; Phil. 2: 5-11.						
S	9	Lee's Surrender	1865 Sach. 9: 8-12	5 30	6 34	4 03
M	10	William Booth	1829 1 Cor. 12: 1-11	5 28	6 36	4 34
T	11	David Zeisberger	1720 1 Cor. 13	5 26	6 37	4 56
W	12	Adoniram Judson †	1850 1 Cor. 14: 1-12	5 25	6 38	5 17
T	13	<i>Maundy Thursday</i>	Luke 23: 1-19	5 23	6 39	rises
F	14	<i>Good Friday</i>	Isa. 53	5 21	6 40	7 56
S	15	President Lincoln †	1865 Luke 23: 46-56	5 20	6 41	9 00
16 Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8.						
S	16	<i>Easter Monday</i>	Psa. 16: 8-11	5 18	6 42	10 05
M	17	Luther in Worms	1521 Luke 24: 13-34	5 16	6 43	11 08
T	18	Germantown slavery protest	1688 John 20: 11-18	5 15	6 45	morn
W	19	Henry Harris Jessup	1832 1 Cor. 14: 13-25	5 13	6 46	12 05
T	20	Rev. Georg Wall †	1867 1 Cor. 15: 1-11	5 12	6 47	12 57
F	21	Anselm of Canterbury †	1109 1 Cor. 15: 12-28	5 10	6 48	1 43
S	22	Origen †	254 1 Cor. 15: 29-44	5 09	6 49	2 20
17 Quasimodogeniti Sunday. John 20: 19-31; 1 John 5: 4-10.						
S	23	William Shakspeare †	1616 Gen. 32: 22-31	5 07	6 50	2 51
M	24	Wilfrid †	709 1 Cor. 16: 1-12	5 06	6 51	3 18
T	25	Oliver Cromwell	1599 Psa. 73: 1-12	5 04	6 52	3 41
W	26	Alexander Duff	1806 Psa. 74: 1-11	5 03	6 53	4 04
T	27	Otto Catelin †	1554 Psa. 74: 12-23	5 01	6 55	4 28
F	28	Friedrich Myconius †	1546 Psa. 75	5 00	6 56	4 52
S	29	Rev. Wilhelm Binner	1805 Psa. 76	4 58	6 57	sets
18 Misericordias Domini Sunday. John 10: 12-16; 1 Pet. 2: 21-25.						
S	30	Washington inaugurated	1789 Psa. 23	4 57	6 58	9 32

MOON'S PHASES.

First Quarter, 6th, 11:55 P. M.

Last Quarter, 21st, 12:35 P. M.

Full Moon, 13th, 8:36 A. M.

New Moon, 28th, 4: 25 P. M.

Is it rainy, little flower?
 Be glad of rain;
 Too much sun would wither thee,
 'Twill shine again:
 The clouds are often thick, 'tis true,
 But just behind them shines the blue.

Week	Days Month	May, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
M	1	Battle of Manila	1898 Psa. 79	4 56	7 00	10 37
T	2	Athanasius †	373 Psa. 80	4 54	7 01	11 58
W	3	Monica †	388 Psa. 81	4 53	7 02	morn
T	4	Alexander Vinet †	1847 Psa. 82	4 52	7 03	12 54
F	5	Napoleon Bonaparte †	1821 Psa. 83	4 51	7 04	1 39
S	6	Alexander von Humboldt †	1859 Psa. 84	4 49	7 05	2 12

19 Jubilate Sunday. John 16: 16—23; Pet. 2: 10—20.
 (District Offering.)

S	7	Pacific Railway completed	1869 Psa. 85	4 48	7 06	2 39
M	8	American Bible Society	1816 Psa. 86	4 47	7 07	3 02
T	9	Nicolaus Zinzendorf †	1760 Psa. 87	4 46	7 08	3 22
W	10	London Tract Society	1799 Psa. 88	4 44	7 09	3 41
T	11	Johann Arndt †	1621 Psa. 89: 1—19	4 43	7 10	4 01
F	12	Samuel Marsden †	1838 Psa. 89: 20—38	4 42	7 11	4 22
S	13	Jamestown founded	1607 Psa. 89: 39—53	4 41	7 12	rises

20 Cantate Sunday. John 16: 5—15; James 1: 17—21.

S	14	Gabriel Fahrenheit	1567 Psa. 90	4 40	7 13	8 57
M	15	Kaspar Olevianus †	1587 Psa. 91	4 39	7 14	9 58
T	16	Campegius Vitringa	1659 Psa. 92	4 38	7 15	10 53
W	17	Joachim of Floris †	1201 Psa. 93	4 37	7 16	11 40
T	18	Jacques Marquette †	1675 Psa. 94	4 36	7 17	morn
F	19	India Mission assumed	1884 Psa. 95	4 35	7 18	12 19
S	20	John Eliot †	1690 Psa. 96	4 34	7 19	12 53

21 Rogate Sunday. John 16: 23—30; James 1: 22—27.

S	21	Elizabeth Frey	1780 Psa. 97	4 33	7 20	1 18
M	22	Nathaniel Hawthorne †	1864 Psa. 98	4 32	7 21	1 42
T	23	Girolamo Savonarola †	1498 Psa. 99	4 31	7 22	2 05
W	24	John G. Paton	1824 Psa. 100	4 31	7 23	2 26
T	25	Ascension Day	Acts 1: 1—11	4 30	7 24	2 51
F	26	Bede †	735 Psa. 102: 1—17	4 29	7 25	3 17
S	27	John Calvin †	1564 Psa. 102: 18—29	4 29	7 26	3 49

22 Exaudi Sunday. John 15: 26—16: 4; 1. Pet. 4: 8—11.

S	28	Noah Webster †	1843 Psa. 103: 1—12	4 28	7 27	sets
M	29	Turks storm Constantinople	1453 Psa. 103: 13—22	4 27	7 28	9 38
T	30	Memorial Day	Psa. 104: 1—13	4 27	7 28	10 42
W	31	Josef Haydn †	1809 Psa. 104: 19—35	4 26	7 29	11 34

MOON'S PHASES.

First Quarter, 5th, 7:13 A. M. Last Quarter, 21st, 3:23 A. M.
 Full Moon, 13th, 12:09 A. M. New Moon, 28th, 12:24 A. M.

God, who made the flowers, the grass
 The days and nights and months to pass
 He careth too, for me;
 He made the stars, the moon, the sun,
 And when life's threatening clouds come on,
 'Tis He who guideth me.

Week	Days	June, 1911.		Sun rises	Sun sets	Moon rises and sets
	Month	MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
T	1	Jean Frederic Oberlin †	1826 Psa. 105: 1—15	4 25	7 30	morn
F	2	Robert Browne †	1631 Psa. 105: 16—36	4 25	7 30	12 13
S	3	Frances Havergal †	1879 Psa. 105: 37—45	4 25	7 31	12 43

23 Pentecost Sunday. John 14: 23—31; Acts 2: 1—13.

S	4	Pentecost Monday	Acts 10: 42	4 24	7 32	1 07
M	5	Boniface †	755 Psa. 106: 1—12	4 24	7 32	1 28
T	6	First Y. M. C. A. established	1844 Psa. 106: 13—27	4 24	7 33	1 49
W	7	Paul Gerhardt †	1676 Psa. 106: 28—48	4 23	7 33	2 08
T	8	August Hermann Francke	1727 2 Cor. 1: 1—11	4 23	7 34	2 28
F	9	William Carey †	1834 2 Cor. 1: 12—24	4 23	7 35	2 51
S	10	New Amsterdam founded	1614 2 Cor. 2	4 23	7 36	3 19

24 Trinity Sunday. John 3: 1—15; Rom. 11: 33—36.

S	11	Roger Bacon †	1294 2 Cor. 4: 1—10	4 22	7 36	rises
M	12	William Cullen Bryant †	1878 2 Cor. 4: 11—18	4 22	7 37	8 46
T	13	Luther marries	1525 2 Cor. 5: 1—10	4 22	7 37	9 38
W	14	Flag Day	(1777) 2 Cor. 5: 11—21	4 22	7 38	10 20
T	15	Karl von Bogatzky †	1774 2 Cor. 6	4 22	7 38	10 54
F	16	Richard Baxter †	1691 2 Cor. 7	4 22	7 38	11 24
S	17	Unitas Fratrum	1722 2 Cor. 8: 1—10	4 22	7 39	11 46

25 First Sunday after Trinity. Luke 16: 19—31; 1. John 4: 16—21.

S	18	Albert Knapp †	1864 2 Cor. 8: 11—24	4 22	7 39	morn
M	19	Magna Charta	1215 2 Cor. 9	4 22	7 39	12 09
T	20	Basel Mission Institute	1820 2 Cor. 10	4 23	7 40	12 30
W	21	Prague Martyrs	1621 2 Cor. 11: 1—15	4 23	7 40	12 51
T	22	Lieut. Adolph. Greely found	1884 2 Cor. 11: 16—33	4 23	7 40	1 15
F	23	Elmhurst College dedicated	1873 2 Cor. 12: 1—10	4 23	7 40	1 43
S	24	John Cabot disc. Labrador	1497 2 Cor. 12: 11—21	4 23	7 40	2 19

26 Second Sunday after Trinity. Luke 14: 16—24; John 3: 13—18.

S	21	Augustana published	1530 2 Cor. 13	4 24	7 41	3 06
M	25	Julian Apostate †	363 Gal. 1	4 24	7 41	sets
T	26	Joseph Smith (Nauvoo)	1844 Gal. 2	4 24	7 41	9 21
W	27	Irenaeus †	202 Gal. 3: 1—14	4 25	7 40	10 06
T	28	American Board C. F. M.	1810 Gal. 3: 15—29	4 25	7 40	10 40
F	30	Raymond Lull †	1315 Gal. 4: 1—16	4 26	7 40	11 09

MOON'S PHASES.

First Quarter, 3d, 4:04 P. M.
 Full Moon, 11th, 3:50 P. M.

Last Quarter, 19th, 2:51 P. M.
 New Moon, 26th, 7:19 A. M.

I am only one, but I am one.
 I cannot do everything,
 But I can do something.
 What I can do, I ought to do,
 And what I ought to do
 By the grace of God I will do.

Week	Days Month	July, 1911.		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	rises	sets	
				H. M.	H. M.	H. M.
S	1	First World's S. S. Conv. 1889	Gal. 4: 17—31	4 26	7 40	11 33
27 Third Sunday after Trinity. Luke 15: 1—10; 1. Pet. 5: 6—11.						
S	2	Emmaus Asylum opened 1893	Gal. 5: 1—12	4 26	7 40	11 52
M	3	Hans Egede lands in Greenl. 1721	Gal. 5: 13—26	4 27	7 40	morn
T	4	<i>Independence Day</i> 1776	Gal. 6	4 28	7 40	12 13
W	5	Sir John Oldcastle 1360	Luke 1: 1—12	4 29	7 39	12 33
T	6	Johann Hus † 1415	Luke 1: 13—25	4 29	7 39	12 45
F	7	Hawaii annexed 1899	Luke 1: 26—38	4 30	7 39	1 21
S	8	Kilian † 689	Luke 1: 39—56	4 30	7 38	1 51
28 Fourth Sunday after Trinity. Luke 6: 36—42; Rom. 8: 18—23.						
S	9	Braddock defeated 1755	Luke 1: 57—80	4 31	7 38	2 30
M	10	William of Orange 1584	Luke 2: 1—14	4 32	7 38	3 18
T	11	Burn. of widows proh., India 1832	Luke 2: 15—21	4 33	7 37	rises
W	12	Charles Kingsley 1819	Luke 2: 22—40	4 33	7 37	8 56
T	13	Treaty of Berlin 1878	Luke 2: 41—52	4 34	7 36	9 25
F	14	Storming of the Bastile 1789	Luke 3: 1—9	4 35	7 36	9 51
S	15	Jerusalem taken 1099	Luke 3: 10—22	4 36	7 35	10 13
29 Fifth Sunday after Trinity. Luke 5: 1—11; 1. Pet. 3: 8—15.						
S	16	Anna Askew † 1546	Luke 4: 1—13	4 37	7 34	10 33
M	17	Chr. F. Schwarz in India 1750	Luke 4: 14—30	4 37	7 34	10 55
T	18	Infallibility of pope 1870	Luke 4: 31—44	4 38	7 33	11 17
W	19	Missionaries Tanner and Jost 1885	Luke 5: 1—11	4 39	7 32	11 43
T	20	Armada defeated 1588	Luke 5: 12—26	4 40	7 31	morn
F	21	Friedrich Froebel † 1852	Luke 5: 27—39	4 41	7 30	12 14
S	22	Battle of Tours 732	Luke 6: 1—19	4 42	7 30	12 54
30 Sixth Sunday after Trinity. Matth. 5: 20—26; Rom. 6: 3—11.						
S	23	Methodist Society founded 1740	Luke 6: 20—36	4 43	7 29	1 41
M	24	Thos. A. Kempis † 1471	Luke 6: 37—49	4 44	7 28	2 51
T	25	Prof. A. Irion † 1870	Luke 7: 1—17	4 45	7 27	sets
W	26	Robert Fulton 1765	Luke 7: 18—35	4 46	7 26	8 36
T	27	Atlantic Cable laid 1866	Luke 7: 36—50	4 47	7 25	9 07
F	28	Fourteenth Amendment 1868	Luke 8: 1—15	4 48	7 24	9 32
S	29	William Wilberforce † 1833	Luke 8: 16—25	4 49	7 23	9 55
31 Seventh Sunday after Trinity. Mark. 8: 1—9; Rom. 6: 19—23.						
S	30	William Penn † 1718	Luke 8: 26—39	4 50	7 22	10 15
M	31	Ignatius of Loyola † 1556	Luke 8: 40—56	4 51	7 21	10 36

MOON'S PHASES.

First Quarter, 3d, 3:20 A. M.

Last Quarter, 19th, 11:31 P. M.

Full Moon, 11th, 6:53 A. M.

New Moon, 25th, 2:12 P. M.

He doeth well, who doeth good
 To those of his own brotherhood;
 He doeth better, who doth bless
 The stranger in his wretchedness;
 Yet best, oh! best of all doth he
 Who helps a fallen enemy.

Week.	Days Month	August, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
T	1	Robert Morrison †	1834 Luke 9: 1—17	4 52	7 20	10 58
W	2	Martyrs under Nero	64 Luke 9: 18—36	4 53	7 18	11 23
T	3	Victoria Nyanza discovered	1858 Luke 9: 37—50	4 54	7 17	11 52
F	4	Hans Andersen †	1875 Luke 9: 51—62	4 55	7 16	morn
S	5	Salzburger League	1731 Luke 10: 1—16	4 56	7 15	12 27
32 Eighth Sunday after Trinity. Matth. 7: 15—32; Rom. 8: 12—17.						
S	6	Ben Johnson †	1637 Luke 10: 17—28	4 57	7 14	1 13
M	7	Society of Jesus reorg.	1814 Luke 10: 29—42	4 58	7 12	2 04
T	8	Norwegian Mission Society	1842 Luke 11: 1—13	4 59	7 11	3 03
W	9	Robert Moffatt †	1883 Luke 11: 14—28	5 01	7 10	rises
T	10	Jerusalem destroyed	70 Luke 11: 29—41	5 02	7 08	7 55
F	11	Japan abolishes paganism	1884 Luke 11: 42—54	5 03	7 07	8 19
S	12	James Russell Lowell †	1891 Luke 12: 1—21	5 04	7 06	8 40
33 Ninth Sunday after Trinity. Luke 16: 1—9; 1. Cor. 10: 6—13.						
S	13	Jeremiah Taylor †	1657 Luke 12: 22—34	5 05	7 04	9 00
M	14	New Cologne Cath. compl.	1880 Luke 12: 35—48	5 06	7 03	9 21
T	15	Eusebius †	303 Luke 12: 49—59	5 07	7 01	9 49
W	16	Leipsic Mission Society	1819 Luke 13: 1—17	5 08	7 00	10 13
T	17	Frederick the Great †	1786 Luke 13: 18—35	5 10	6 58	10 49
F	18	Ole Bull †	1880 Luke 14: 1—15	5 11	6 57	11 34
S	19	Evangelical Alliance	1846 Luke 14: 16—35	5 12	6 55	morn
34 Tenth Sunday after Trinity. Luke 19: 41—49; 1. Cor. 2: 1—11.						
S	20	Rev. Joseph Rieger †	1869 Luke 15: 1—10	5 13	6 54	12 31
M	21	Moravian Mission begun	1732 Luke 15: 11—21	5 14	6 52	1 40
T	22	Santa Fe taken	1846 Luke 15: 22—32	5 15	6 51	2 57
W	23	Increase Mather †	1723 Luke 16: 1—13	5 16	6 49	4 05
T	24	St. Bartholomew Massacre	1572 Luke 16: 14—31	5 17	6 48	sets
F	25	Council of Nicea	325 Luke 17: 1—19	5 18	6 46	7 15
S	26	First Luth. Conf. in Am.	1748 Luke 17: 20—37	5 19	6 44	8 16
35 Eleventh Sunday after Trinity. Luke 18: 9—14; 1. Cor. 15: 1—10.						
S	27	Johann Georg Hamann	1730 Luke 18: 1—14	5 20	6 43	8 38
M	28	St. Augustine †	430 Luke 18: 15—30	5 21	6 41	8 59
T	29	Ulrich v. Hutten †	1523 Luke 18: 31—43	5 22	6 39	9 22
W	30	Mel. College taken over	1871 Luke 19: 1—10	5 23	6 38	9 50
T	31	John Bunyan †	688 Luke 19: 11—28	5 23	6 36	10 23

MOON'S PHASES.

First Quarter, 1st, 5:29 P. M. Last Quarter, 17th, 6:10 A. M.
 Full Moon, 9th, 8:54 P. M. New Moon, 23d, 10:14 P. M.
 First Quarter, 31st, 12:20 A. M.

If you cannot cross the ocean and the heathen lands explore,
 You can find the heathen nearer, you can help them at your door;
 If you cannot rouse the wicked with the judgments dread alarms,
 You can lead the little children to the Savior's waiting arms.

Week	Days Month	September, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
F	1	Calvin returns to Geneva	1541 Luke 19: 29—48	5 24	6 35	11 05
S	2	Old Style Calendar ended	1752 Luke 20: 1—19	5 26	6 33	11 55

36 Twelfth Sunday after Trinity. Mark. 7: 31—37; 2. Cor. 3: 4—11.

S	3	First steamb. on the Hud.	1807 Luke 20: 20—47	5 27	6 31	morn
M	4	<i>Labor Day</i>	Luke 21: 1—19	5 28	6 29	12 51
T	5	Continental Cong., Phila.	1774 Luke 21: 20—38	5 29	6 28	11 55
W	6	Matthias Waibel †	1525 Luke 22: 1—18	5 30	6 26	2 59
T	7	Hannah More †	1833 Luke 22: 19—30	5 31	6 24	4 09
F	8	Barmen Mission Society	1818 Luke 22: 31—38	5 32	6 22	rises
S	9	Giovanni Pasquali †	1560 Luke 22: 39—52	5 33	6 21	7 05

37 Thirteenth Sunday after Trin. Luke 10: 23—37; Gal. 3: 15—22.

S	10	Perry defeats the British	1813 Luke 22: 54—71	5 34	6 19	7 26
M	11	Battle of Brandywine	1777 Luke 23: 1—12	5 35	6 17	7 50
T	12	Francis Guizot †	1874 Luke 23: 13—25	5 36	6 15	8 16
W	13	Bat. on Plains of Abraham	1759 Luke 23: 26—33	5 37	6 14	8 48
T	14	James Fenimore Cooper †	1851 Luke 23: 34—43	5 38	6 12	9 30
F	15	Ev. Mission Society, Basel	1815 Luke 24: 1—12	5 39	6 10	10 22
S	16	Mt. Cenis Tunnel	1871 Luke 24: 13—27	5 40	6 08	11 27

38 Fourteenth Sunday after Trin. Luke 7: 11—19; Gal. 5: 16—24.
 (Offering for Missions.)

S	17	Boston founded	1630 Luke 24: 28—43	5 41	6 07	morn
M	18	Fugitive Slave Bill	1850 Luke 24: 44—53	5 43	6 05	12 38
T	19	Dr. Thomas J. Barnardo †	1905 Eph. 1	5 44	6 03	1 53
W	20	Temp. sov. of Pope ends	1870 Eph. 2	5 45	6 01	3 10
T	21	Sir Walter Scott †	1832 Eph. 3	5 46	6 00	4 24
F	22	London Mission Society	1795 Eph. 4: 1—16	5 47	5 58	sets
S	23	Rhenish Mission Society	1828 Eph. 4: 17—32	5 48	5 56	9 39

39 Fifteenth Sunday after Trin. Matth. 6: 24—34; Gal. 5: 25—6: 10.

S	24	Evangelical Day, Chicago	1893 Eph. 5: 1—16	5 49	5 54	7 00
M	25	Balboa discovered Pacific	1513 Eph. 5: 17—33	5 50	5 53	7 23
T	26	Peace of Augsburg	1555 Eph. 6: 1—13	5 51	5 51	7 49
W	27	Prussian Union	1817 Eph. 6: 14—24	5 52	5 49	8 20
T	28	Ger. Prot. Orph. Home, St. L.	1858 Phil. 1: 1—11	5 53	5 47	8 59
F	29	"Ger. Ev. Syn. of N.A." adop.	1877 Phil. 1: 12—30	5 54	5 46	9 44
S	30	George Whitfield †	1770 Phil. 2: 1—11	5 56	5 44	10 39

MOON'S PHASES.

Full Moon, 8th, 9:56 A. M.

New Moon, 22d, 8:37 A. M.

Last Quarter, 15th, 11:50 A. M.

First Quarter, 30th, 5:08 P. M.

The Church's one foundation is Jesus Christ, her Lord;
 She is His own creation by water and the word;
 From heav'n He came and sought her to be His holy bride,
 With His own blood He bought her, and for her life He died.

Days	October, 1911.		Sun	Sun	Moon
Week	Month	MEMORABLE DAYS	Scripture Readings	rises	sets
				H. M.	H. M.

40 Sixteenth Sunday after Trinity. Luke 1:11-17; Eph. 3:13-21.
 (Harvest Home.)

S 1	Marburg Conference	1529	Phil. 2: 12-30	5 57	5 42	11 38
M 2	Johann Gutenberg †	1468	Phil. 3	5 58	5 40	morn
T 3	George Bancroft	1800	Phil. 4: 1-9	5 59	5 39	12 43
W 4	Theodor Fliedner †	1864	Phil. 4: 10-23	6 00	5 37	1 50
T 5	Liberia a Republic	1847	Col. 1: 1-17	6 01	5 35	2 59
F 6	Franz Daniel Pastorius arr.	1683	Col. 1: 18-29	6 02	5 35	4 07
S 7	Henry M. Muehlenberg †	1787	Col. 2: 1-15	6 03	5 32	5 16

41 Seventeenth Sunday after Trin. Luke 14: 1-11; Eph. 4: 1-6.

S 8	Rembrandt van Rijn	1669	Col. 2: 16-23	6 04	5 30	rises
M 9	David Brainerd †	1747	Col. 3: 1-15	6 06	5 28	6 13
T 10	Schwabach Conference	1529	Col. 3: 16-25	6 07	5 27	6 49
W 11	Ulric Zwingli †	1531	Col. 4	6 08	5 25	7 29
T 12	America discovered	1492	1 Thess. 1	6 09	5 23	8 18
F 13	Kaiserswerth Deac. Home	1836	1 Thess. 2	6 10	5 22	9 18
S 14	Battle of Hastings	1066	1 Thess. 3	6 11	5 20	10 27

42 Eighteenth Sunday after Trin. Matth. 22:34-46; 1. Cor. 1:4-9.

S 15	Ger. Ev. Ch. Ass'n. of West	1840	1 Thess. 4	6 13	5 19	11 41
M 16	John Brown, Harper's Ferry	1859	1 Thess. 5	6 14	5 17	morn
T 17	Andreas Osiander †	1552	2 Thess. 1	6 15	5 15	12 56
W 18	Edict of Nantes revoked	1685	2 Thess. 2	6 16	5 14	1 09
T 19	Surrender at Yorktown	1781	2 Thess. 3	6 17	5 12	3 17
F 20	Philip Schaff †	1893	Psa. 107: 1-22	6 18	5 11	4 28
S 21	Battle of Trafalgar	1805	Psa. 107: 23-43	6 20	5 09	5 34

43 Nineteenth Sunday after Trinity. Matth. 9:1-8; Eph. 4:22-28.

S 21	Karl Martell †	741	Psa. 108 [21-31	6 22	5 08	sets
M 22	William Penn lands in Am.	1682	Psa. 109: 1-5,	6 23	5 06	5 51
T 23	Rev. Oscar Lohr to India	1867	Psa. 110	6 24	5 05	6 20
W 24	Karl F. W. Walther	1811	Psa. 111	6 25	5 03	6 53
T 26	Barmen Mission Institute	1832	Psa. 112	6 26	5 02	7 37
F 27	Michael Servetus burned	1553	Psa. 113, 114	6 27	5 01	8 26
S 28	Eden Theol. Sem. dedicated	1883	Psa. 115	6 28	4 59	9 24

44 Twentieth Sunday after Trin. Matth. 22: 1-14; Eph. 5:15-21.
 (Offering for Eden Theological Seminary.)

S 29	Alfred the Great †	900	Psa. 116 [13	6 29	4 57	10 27
M 30	Hiram Bingham	1789	Psa. 117: 1-118:	6 31	4 56	11 38
T 31	Reformation Day	(1517)	Psa. 118: 14-29	6 32	4 55	morn

MOON'S PHASES.

Full Moon, 7th, 10:11 P. M. New Moon, 21st, 10:00 P. M.
 Last Quarter, 14th, 5:46 P. M. First Quarter, 30th, 12:41 A. M.

For sowing and reaping, for cold and for heat,
 For sweets of the flowers, and gold of the wheat,
 For peace and for plenty, for freedom, for rest,
 For joy in the land from the east to the west,
 For shelter, for clothing, for every day's food:
 We bless Thee, our Father, Thou Giver of good.

Week	Days Month	November, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings			
W	1	First M. E. General Conf.	1792 Psa. 119: 1—	16 6 23	4 54	12 39
T	2	Jenny Lind †	1887 Psa. 119: 17—	32 6 34	4 53	1 46
F	3	Stanley finds Livingstone	1871 Psa. 119: 33—	48 6 36	4 51	2 54
S	4	Mendelssohn-Bartholdy †	1847 Psa. 119: 49—	64 6 37	4 50	4 03

45 Twenty-first Sunday after Trin. John 4: 47-54; Eph. 6: 10-17.

S	5	Ludwig Harms †	1865 Psa. 119: 65—	80 6 38	4 49	5 13
M	6	Gustavus Adolphus †	1632 Psa. 119: 81—	96 6 39	4 48	rises
T	7	Willibrord †	739 Psa. 119: 97—	112 6 41	4 47	5 22
W	8	John Milton †	1674 Psa. 119: 113—	136 6 42	4 45	6 10
T	9	Emil Frommel	1896 Psa. 119: 137—	160 6 43	4 44	7 00
F	10	Martin Luther	1483 Psa. 119: 161—	176 6 44	4 43	8 16
S	11	Joh. Friedrich v. Schiller	1759 Psa. 120, 121	6 46	4 42	9 31

46 Twenty-second Sun. after Trin. Matth. 18:23-35; Phil. 1:3-11.

S	12	Theodore Passavant †	1864 Psa. 122, 123	6 47	4 41	10 46
M	13	Stephen Gardiner †	1555 Psa. 124, 125	6 48	4 40	12 00
T	14	Jean Paul †	1825 Psa. 126, 127	6 49	4 39	morn
W	15	Johann Kepler †	1630 Psa. 128, 129	6 51	4 39	1 11
T	16	Suez Canal opened	1869 Psa. 130, 131	6 52	4 38	2 17
F	17	David Zeisberger †	1808 Psa. 132	6 53	4 37	3 24
S	18	Ludwig Hofacker	1828 Psa. 133, 134	6 54	4 36	4 30

47 Twenty-third Sun. after Trin. Matth. 22:15-29; Phil. 3:17-21.

S	19	Johann M. Boltzius †	1765 Psa. 135	6 56	4 35	5 37
M	20	John Williams †	1839 Psa. 136	6 57	4 34	6 42
T	21	Voltaire (Jean M. Arouet)	1694 Psa. 137	6 58	4 34	sets
W	22	Cecilia	232 Psa. 138	6 59	4 33	5 32
T	23	Clement of Rome †	101 Psa. 139: 1—	12 7 00	4 32	6 19
F	24	John Knox †	1572 Psa. 139: 13—	24 7 02	4 32	7 15
S	25	Isaac Watts †	1748 Psa. 140	7 03	4 31	8 15

48 Memorial Sunday. Matth. 25:31—46; 2. Pet. 3:3—14.

S	26	William Cowper	1731 Psa. 141, 142	7 04	4 31	9 19
M	27	Hoosac Tunnel opened	1873 Psa. 143	7 05	4 30	10 22
T	28	Washington Irving †	1859 Psa. 144	7 06	4 30	11 31
W	29	Horace Greeley †	1870 Psa. 145	7 07	4 30	morn
T	30	Thanksgiving Day	Psa. 146	7 08	4 29	12 35

MOON'S PHASES.

Full Moon, 6th, 9:48 A. M. New Moon, 20th, 2:49 P. M.
 Last Quarter, 13th, 1:19 A. M. First Quarter, 28th, 7:42 P. M.

O Holy Child of Bethlehem, descend to us, we pray;
 Cast out our sin and enter in, be born in us alway;
 We hear the Christmas angels the great glad tidings tell;
 O come to us, abide with us, our Lord Emmanuel!

Week	Days Month	December, 1911.		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
F	1	Abraham a Santa Clara † 1709	Psa. 147	7 10	4 29	1 42
S	2	New Testament in Japanese 1879	Psa. 148	7 11	4 29	2 51
49 First Sunday in Advent. Matth. 21: 1-9; Rom. 13: 11-14.						
S	3	Countess Schwarzb. Rudolst. 1706	Psa. 149, 150	7 12	4 28	4 03
M	4	Westminster Standards 1646	1 Tim. 1	7 13	4 28	5 20
T	5	Wolfgang A. Mozart † 1791	1 Tim. 2	7 14	4 28	6 19
W	6	First Convert in Australia 1863	1 Tim. 3	7 15	4 28	rises
T	7	Konstantin Tischendorf † 1874	1 Tim. 4	7 16	4 28	5 58
F	8	Vatican Council 1869	1 Tim. 5	7 17	4 28	1 74
S	9	Sir Anthony Van Dyck † 1641	1 Tim. 6	7 17	4 28	3 82
50 Second Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.						
S	10	Treaty of Paris 1898	2 Tim. 1	7 18	4 28	9 48
M	11	Max Schenkendorf † 1817	2 Tim. 2: 1-13	7 19	4 28	11 01
T	12	Albrecht von Haller † 1777	2 Tim. 3	7 20	4 28	morn
W	13	Phillips Brooks 1835	2 Tim. 4	7 21	4 28	12 09
T	14	First Wireless across Atl. 1901	Titus 1	7 22	4 28	1 15
F	15	Isaak Walton † 1683	Titus 2	7 22	4 29	2 22
S	16	Boston Tea Party 1773	2 Tim. 2: 14-26	7 23	4 29	3 28
51 Third Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.						
S	17	John Greenleaf Whittier 1807	Titus 3	7 24	4 29	4 34
M	18	Thirteenth Amendment 1865	Philemon	7 24	4 29	5 39
T	19	Bayard Taylor † 1878	1 Peter 1: 1-12	7 25	4 30	6 43
W	20	Catharine Luther † 1552	1 Peter 1: 13-25	7 26	4 30	7 42
T	21	Pilgrims land 1620	1 Peter 2: 1-10	7 26	4 31	sets
F	22	Dwight L. Moody 1899	1 Peter 2: 11-25	7 26	4 31	6 07
S	23	John Cotton † 1652	1 Peter 3: 1-8	7 27	4 32	6 11
52 Fourth Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.						
S	24	"Peaceful night, holy night" 1 Peter 3: 9-22		7 27	4 32	8 16
M	25	<i>Christmas Day</i> Luke 2: 1-14 Titus 2: 11-14		7 28	4 33	9 19
T	26	<i>Second Christmas Day</i> Luke 2: 15-20		7 28	4 33	10 23
W	27	David Nitschmann 1696	1 Peter 4	7 28	4 34	11 28
T	28	Lord Macaulay † 1858	1 Peter 5	7 29	4 35	morn
F	29	William Ewart Gladstone 1809	2 Peter 1	7 29	4 36	12 32
S	30	New Mexico purchased 1853	2 Peter 2	7 29	4 37	1 41
53 Sunday after Christmas. Luke 2: 33-40; Gal. 4: 1-7.						
S	31	John Wiclif † 1384	2 Peter 3	7 30	4 37	2 54

MOON'S PHASES.

Full Moon, 5th, 8:52 P. M.

New Moon, 20th, 9:40 A. M.

Last Quarter, 12th, 11:45 A. M.

First Quarter, 28th, 12:47 P. M.

Foreword.

What, another year-book? Do we need another year-book, and an English one at that, in our German Evangelical Synod? You may be sure, dear friend, that the book is not being issued for those who have no need of it, those who are still able to read and understand the German to follow up the development of our beloved Evangelical Church in the official reports and publications. But we do not want to neglect that increasing percentage of our membership, whose home-training, environment and education has been dominated by the English language. We want them to understand and appreciate the principles, the history, the development, the organization, and the work of their Church, so that they can take an intelligent part in the accomplishment of its purpose; we want them to learn to love it and to stand by it loyally. The principles upon which the Evangelical Church has been established are greater than any language and need not be affected by any change in this particular.

Attempts have been made to construct artificially a universal world-language, but all attempts of this kind must fail, because no language can exist which does not represent the growth and development of a nation's life, the history of the civilization and culture of a people. No artificial language can express the thoughts of a people, its intellectual and spiritual life, its joys and its sorrows, its passions and its prayers, the trials and the strivings of a national life. A language is brought forth by the genius of a people, it is the expression of a nation's soul.

It cannot be denied that the English language completely controls the commercial, industrial, social, educational and political life of our people, nor that the most powerful religious forces of the country are using it as a means of expression. We cannot help using this language in our work unless we propose to cut ourselves off gradually from the life of the people and restrict our activities to a constantly narrowing circle. And if the employment of the English language helps us to hold that which we have, or possibly to gain other talents with those that have been entrusted to us, we should be guilty of neglecting a plain duty, if we failed to make use of it. There is something of infinitely vaster and greater importance than any language; in every language spoken by man there is voiced that all-important, thought-compelling question, "What must I do to be saved?" which points out man's loftiest aspiration, his supreme duty, the chief concern of his life.

Of what use is a year-book anyway? The wanderer in a strange territory must needs keep the landmarks in view if he is not to lose his way. Some lofty tree or mountain, perhaps some lonely dwelling, tells him whether or not he is going in the right direction, and how far he must still travel before the end of the journey is reached. The year-book aims to be such a guide or landmark in the journey through life.

When we join in the prayer of the psalmist, "So teach us to number our days," (Psa. 90: 12) we acknowledge the need of a helper and a guide in the struggles and endeavors of the earthly life. We need to be taught to remember that there is only a limited number of days allotted to us. To neglect to number them carefully and wisely means to live worldly, selfishly, carelessly. We all know how lives of this kind must end, but the knowledge brings no halleluja to our lips. The year-book desires to be a guide and a helper to you, dear friend; it calls its readers to high thinking and useful living. In more than a literal sense it numbers your days for you and points out how they may yield their noblest fruitage.

That is why this is an *Evangelical* Year-book. The mere numbering of our days is not sufficient for making the best use of our lives, though it assists greatly in the process. Observe, therefore, that the psalmist continues, "that we may apply our hearts unto wisdom." We believe that the ebbing away of the natural life is not the end of our being; that death does not destroy self-consciousness, that our earthly life is a part of eternity (1 Cor. 15 and 2 Cor. 5) and what we make of ourselves now is what we will be in the future life. We apply our hearts unto wisdom when we fill our lives with the thoughts and the needs of God; when we strive for the advancement and the strengthening of His kingdom, seeking to do all the good we can. The *Evangelical Year-book* places before its readers the work of God in and by our beloved *Evangelical Church*, shows them the modest little corner of God's kingdom which the German *Evangelical Synod* is cultivating. In this blessed work we would like to engage all our friends, that they may learn and exercise wisdom. We know that if they hear and obey the voice of God, which this year-book in its own way is seeking to interpret, they will have more of life than a certain number of days; they will possess everlasting life to dwell in their hearts and minds; they will fill their existence with the eternal power of God; they will be a blessing to themselves, to their family, to their Church and to their nation.

Thus the little volume goes forth upon its first journey to the homes of our English-speaking friends. God speed it and let it find a warm and hearty welcome.

Respectfully,

J. Pister, President General.



The Evangelical Church.

THE DEVELOPMENT OF THE IDEA.

Ever since the interpretation of the Holy Scriptures began to occupy the thoughts of Christians, and differences of opinion first scattered the seeds of discord among them, there have been those to whom the great central truths of the Gospel meant so much that they could not afford to concern themselves with mere theological speculations and factional dissensions. They realized, what short-sighted human beings so easily forget, that the human mind cannot fathom the "depth of the riches both of knowledge and wisdom of God," nor human language fully express its wealth of meaning; that the most devoted and consecrated Christians are still subject to human limitations and errors, so that no man's teachings deserve unquestioned acceptance; that all human differences of opinion on the minor or more formal aspects of Christianity fade into insignificance beside the supreme importance and overwhelming grandeur of the great central truth of Christ crucified for sinners, as the power of God unto salvation to every one that believeth, and that, while every Christian enjoys full liberty of conscience as regards his individual views of God's plan and mode of salvation, the Word of God, in the fulness of its divine truth and simplicity must ever remain the infallible standard by which all creeds and systems of theology are to be tested.

Scattered among the Christian Churches of all nations and times, these Christians were in the nature of the case unorganized, and therefore unable to give to the world their vision of God's eternal truth. They could have no part in the deplorable persecutions of other Christians because of differences of opinion of one kind or another; they were themselves very often persecuted for the very breadth and reasonableness of their position as opposed to the narrowness, bigotry and fanaticism of their time. The Waldenses and Albigenses of France and northern Italy and later Savonarola; Wicliff and the Lollards in England; Hus and his followers in Bohemia; Wesel, Goch and Wessel in Germany and the Netherlands, and large numbers of unknown priests, monks, saints and martyrs in every epoch of church history belong to this class of Christians. The Reformation in the sixteenth century freed these people from the tyranny of Rome and gave them the unrestricted use of the whole Word of God in their own language, and during the centuries that followed the new intellectual and religious life and vigor of Protestant Europe was felt around the world.

Unfortunately, the Reformation itself was not entirely free from the very spirit which it sought to destroy. The four leading Reformers, Luther, Melancthon, Zwingli and Calvin, each experienced the light and the power of God in his own way and naturally reflected in their teach-

ings the character of the experience through which they passed. While their teachings agreed on all the cardinal points, i. e., that the Scriptures of the Old and New Testaments are the only infallible sources of faith and rules of practice; that man is justified before God only by grace through faith, without the works of law, and that all true believers constitute a universal priesthood, there were nevertheless a number of minor points on which they differed, the most important of these being the *manner* in which the blessings of the Lord's Supper are bestowed, a point regarding which the Scriptures are silent.

This unfortunate disagreement, aggravated by certain advances which Melancthon made toward the followers of Calvin after Luther's death, became the basis for long and bitter theological disputes. In 1577 some Lutheran theologians drew up the Formula of Concord, which was intended to be so specific on every conceivable point of doctrine that there would be no room for a hair's breadth of difference anywhere. This document was accepted as a creed by the churches of several German provinces, but rejected by those in most of the others. For more than two centuries after this the unhappy dissensions and quarrels of various factions of the church of the Reformation—chiefly between the followers of Luther, who (against his expressed wish) had adopted his name, and those of the Swiss leaders, Zwingli and Calvin, who called themselves "Reformed"—made the fundamental saving truth of the Word of God almost as scarce among the German people, as Romish tyranny and superstition had made it before Luther began his work.

This lamentable division and the sad conditions which arose from it was deeply deplored by large numbers of devout Christians in all parts of Germany, and several attempts were made to unite the different factions. None of these were successful, however, until King Frederick William III. of Prussia, in 1817, the tercentenary of the posting by Luther of his famous ninety-five theses upon the door of the castle church at Wittenberg, brought together a number of the most prominent theologians of his kingdom, who succeeded in formulating a book of worship which was acceptable to the great majority of both Lutheran and Reformed churches. This was the famous Prussian Union, the first successful step toward a union of the Protestant churches.

The overwhelming majority of the German Protestant churches gladly followed the leadership of Prussia and joined the ranks of the Evangelical Church, as the united body came to be called, and all division and separation might have ended, had not a small number of Lutheran churches refused to acquiesce in the new order. Unfortunately the government attempted to force these churches to use the new book of worship, a proceeding which immediately rekindled the ancient disputes and the attending hostility. In Germany itself this narrowly Lutheran element was merely a small minority that could wield but little influence among the people as a whole, but many of their pastors and members came to America, where their presence and influence served to keep alive the old doctrinal discussions and to create discord among the

German churches that had been established here previous to the Prussian Union. The twenty or more Lutheran bodies now existing in this country bear pathetic witness to the effectiveness of their influence.

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THE EVANGELICAL CHURCH IN THE UNITED STATES.

Among those who deeply cherished the ideal of a union of the Protestant churches were many members and friends of the well-known missionary societies of Basel and Barmen in Switzerland and Germany. In response to an appeal of Mr. Richard Bigelow of New York City and other prominent Americans of New York and New England, who saw the need of missionary work among the German immigrants, especially in the West, the Basel Missionary Society in 1837 sent two young pastors, G. W. Wall and Joseph Rieger, to this country. After a short stay at Hartford, Conn., with friends interested in the work they were to undertake, they made their way to St. Louis, where they began their missionary work. More men followed and the need of an organization was soon felt. At the invitation of Rev. E. L. Nollau six of these German pioneer pastors met at Gravois Settlement near St. Louis on October 15, 1840 and founded the German Evangelical Church Association of the West.

The short and simple creed with which they declared their position is as follows:

"The German Evangelical Church Association of the West, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church, which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed churches, the most important being the Augsburg Confession, Luther's and the Heidelberg catechisms, in so far as they agree; but where they disagree the German Evangelical Church Association of the West adheres strictly to the passages of Holy Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

The principles that actuated the founders of the organization found favor with earnest German men and women in Missouri, Illinois and the adjacent states and the number of congregations to be served constantly increased, so that the growth of the Association was healthy and steady. At first all the pastors needed in the work were supplied by German mission institutions, but the necessity of educating pastors of their own led to the establishment of Missouri Theological Seminary under the leadership of Rev. W. Binner in 1850 near Femme Osage, Mo. For thirty-three years this institution lived and prospered in rural solitude, until the necessity of getting into closer touch with the constantly increasing number of churches and of extending the work of the seminary made the re-

moval to St. Louis necessary. The new buildings were dedicated in 1883 and the name changed to Eden Theological Seminary.

In addition to the increase in the number and membership of congregations, was the growth through union with bodies of a similar character. The German Evangelical Church Association of Ohio united with the Association in 1858; two years later the United Evangelical Synod of the East also joined its ranks. Larger and more important acquisitions came, however, with the union, 1872, of the Evangelical Synod of the North-West and a second United Evangelical Synod of the East with the Association, the first of these having forty-eight pastors, the latter twenty-five. In 1866 the name of the Association was changed to "German Evangelical Synod of the West" and in 1877 it was finally changed to "German Evangelical Synod of North America."

The promotion of Christian education early became one of the chief concerns of the growing organization. In 1858 Missouri College was founded on the campus of Missouri Theological Seminary for the purpose of offering a higher practical Christian education to the young men of the Church and leading them to contemplate the ministry as a calling. On account of the limited resources of the institution, however, and the breaking out of the Civil War, the college was obliged to close its doors after a struggling career of four years. A normal school for the training of parochial-school teachers in Cincinnati, established 1867, met with much better success, but was transferred to Evansville, Ind., as a department of the college founded there in 1870. A year later this institution was merged with the Melancthon College, Elmhurst, Ill., of the Evangelical Synod of the North-West, preceding the consolidation of the two church bodies in the following year, where it has remained ever since. The name was subsequently changed to Elmhurst College and the institution, growing steadily in point of attendance as well as in efficiency of work, has been greatly enlarged and strengthened.

Feeling the need of a suitable publication to champion the Evangelical cause among the German immigrants and advance the interests of the Association, "*Der Friedensbote*" was established in 1850, the editor being the president of the theological seminary, and later the President General, who also had the supervision of other publications that became necessary as the organization developed. In 1889 the publishing department was organized and in the summer of 1896 Eden Publishing House, St. Louis, was erected. In this building the seven German and three English periodicals are now composed and printed, besides the general stationery, printing and publishing business which is carried on there, and from which, on an average, an annual income from \$30—35,000 is derived for the benefit of the various departments of church work.

The fact that the early pioneers of the Evangelical Church had nearly all been sent out by German missionary institutions, naturally made them earnest and active supporters of foreign missions, chiefly the enterprises conducted by the Basel Mission Institute. At the same time all the pastors were energetic home mission workers, devoting much

time and effort to the organization of new churches in their respective neighborhoods. This deserves especial mention, as the widely scattered settlements, the poverty of the people, the scarcity and the primitive condition of the highways and the entire absence of railways imposed many severe hardships on the pioneer pastors and their families. Home mission work as such, with a distinct treasury and under the supervision of the executive officers of the Association, was first authorized in 1859. Foreign mission work in the Central Province, East India, begun in 1867 by Rev. O. Lohr, was assumed by the Synod in 1883.

The business of the Association was at first transacted in annual conferences attended by all the pastors and by delegates from the affiliated congregations. In 1857 the increasing number of churches made a division into three Districts necessary, each of them holding annual conferences and sending one clerical and one lay delegate for every six pastors and churches, respectively, to the biennial General Conference. From 1874 to 1901 the General Conference met triennially; in the latter year its meetings were made quadrennial. In 1877 District representation at the General Conference was reduced to one clerical and one lay delegate to every nine pastors and churches, respectively, and in 1898 to twelve. The expenses of the annual District conferences are borne by the pastors and churches forming the District, those of the General Conference by the Districts.

The present nineteen Districts in their alphabetical order are: Atlantic, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New York, North Illinois, Ohio, Pacific, Pennsylvania, South Illinois, Texas, West Missouri, Wisconsin, and the Washington and Colorado Mission Districts.

The following figures may serve to illustrate the growth of the Church:

year	pastors	churches
1866	122	68 (affiliated only)
1874	304	204 " "
1883	427	535 (affiliated and independent)
1895	839	1,075 " " "
1905	912	1,198 " " "

According to the latest figures—those of 1909—pastors to the number of 1,034 (including forty-one not in active service) now serve 1,321 churches with 259,593 communicant (confirmed) members; the value of church property is given at \$13,281,202.00; the amount contributed for maintenance of churches (not including repairs, new buildings and debts paid) is \$966,531.11; the contributions for church work and benevolences amount to \$155,181.63.

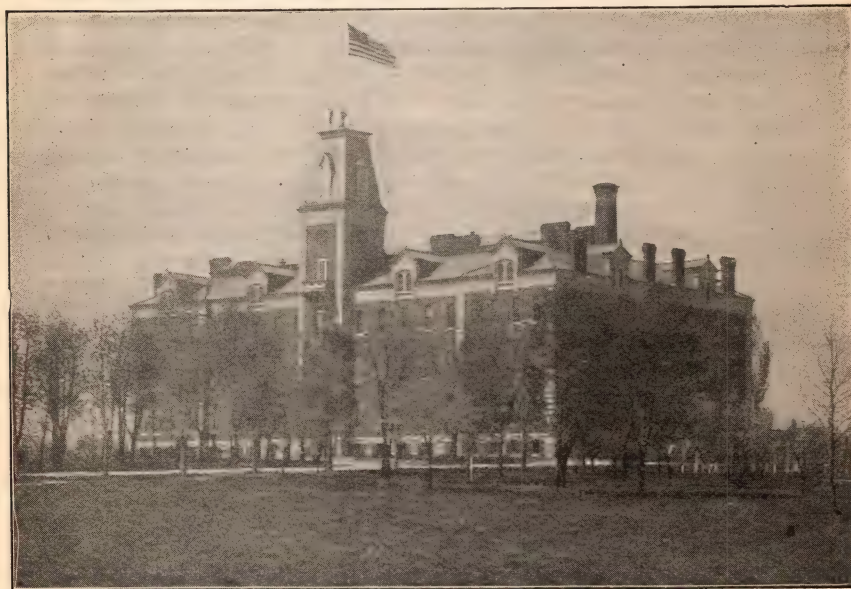
An account of the work carried on by the Church, grouped according to departments and the various boards that conduct it, will be found in the following pages.



The Evangelical Church at Work.

TRAINING THE WORKERS.

It was in the summer of 1850 that Rev. Wm. Binner and a number of young men whom he had been preparing for the ministry during his pastorate at Waterloo, Ill., made their way to a secluded valley in Warren Co., Mo., where a rough stone building had been erected for them, to begin their work in earnest. The theological seminary thus modestly



EDEN THEOLOGICAL SEMINARY.

founded near Femme Osage, Mo., lived and prospered in rural solitude for thirty-three years, sending forth every year a number of willing, able and devoted men to preach the Gospel to the German settlers of the Central West. Some of the men who wrought there have by their ability, wisdom and devotion made a lasting impression of upon the work and the destinies of the Evangelical Church, notably the Professors A. Irion, A. Baltzer and E. Otto, while many of those who went forth from those quiet haunts are to-day occupying positions of trust and responsibility in the Church.

The necessity of getting into closer touch with the constantly increasing number of churches, together with the extension of the institution's work, made necessary its removal to some locality easier of ac-

cess and nearer to the center of the Church's activity. A new and larger building was erected on a campus of nineteen acres in the immediate vicinity of St. Louis and dedicated in October, 1883. It is now known as Eden Theological Seminary.

As its name implies the institution serves the purpose of fitting out consecrated and able young men for the work of the Christian ministry. The study of the Holy Scriptures is strictly scientific as well as deeply spiritual, comprising a thorough understanding of the original languages, a mastery of Christian belief and ethics, a knowledge of Church history and its significance, and a thorough familiarity with the practical phases of the work, the whole to be crowned by a faithful and earnest striving for the anointing of the Spirit unto the sacred work of a minister of Christ's Gospel. The Rev. Prof. W. Becker is president since 1902, when Rev. L. Haeberle, D. D., retired after twenty-three years of conscientious, faithful service. The other members of the faculty are the Rev. Professors A. Grabowski, W. Baur and S. D. Press, the latter having charge of all work done in the English language. Rev. C. Schneider is the superintendent. Sixty-nine students are enrolled for 1910-11.

Most of the students are graduates of Elmhurst College, but the institution is open on the same terms to any others possessing the necessary qualifications. Young men who have passed the age limit for entrance at Elmhurst, but desire to enter the ministry, are also welcomed, and, as far as possible, prepared for their theological studies. The course extends over three years and admission usually takes place only at the beginning of the year. Those who are not Elmhurst graduates are required to send a written application giving reasons why the applicant desires to enter the ministry, a brief sketch of his life in German, satisfactory references from an Evangelical pastor in regard to character and ability, a certificate of health and such other information as may be called for.

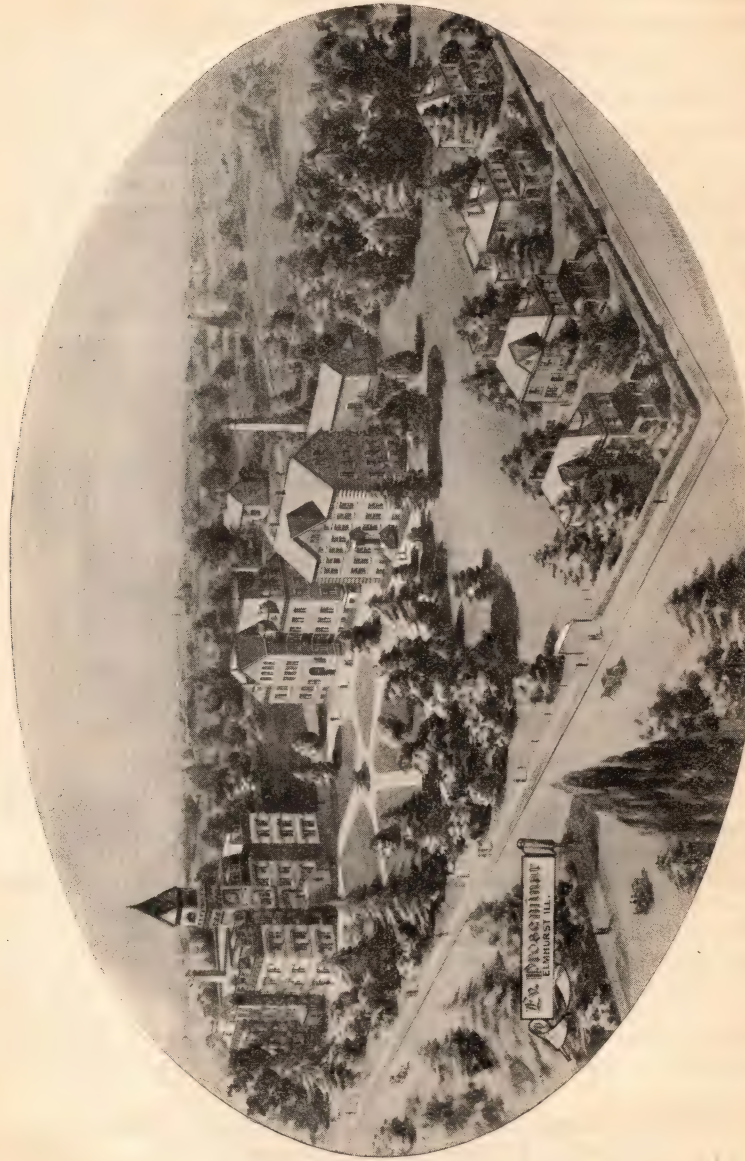
The institution offers tuition, board, lodging and laundry for \$100 per annum. The board of control is authorized to reduce this rate where circumstances seem to justify such action. In exceptional cases talented students have been educated free of charge. In cases where reduced rates are granted, however, students are required to give written promise that in consideration of these favors they will faithfully serve the Evangelical Church and that they will reimburse the institution for the assistance extended as soon as they are able to do so. The income of a legacy of \$2,000, left by Mr. J. J. Fischer, St. Louis, at his death in 1872 is, according to the terms of the bequest, used for the purchase of theological books for such students as are not able to supply them from their own means.

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Elmhurst College—originally Melancthon Seminary, established by the Evangelical Synod of the North-West—came into the possession of the Evangelical Synod of the West (as the German Evangelical Synod



ELMHURST COLLEGE.

of North America was then called) with the union of these two bodies in 1871. Its purpose is that of preparing its students for their work as pastors or parochial-school teachers. Graduates intending to enter the ministry complete their studies at Eden Theological Seminary, St. Louis, while those completing the teachers' course are at once appointed to positions. A thorough and practical Christian college education is afforded to all, whether they expect to enter the ministry or the teaching profession, or to choose some other calling.

The full course now covers five years and a diploma entitles the holder to continue his studies at the Illinois State University without an entrance examination, and to one years' advanced credit in German, Latin and Greek. The faculty consists of Rev. Prof. D. Irion, D. D., president; and the Rev. Professors K. Bauer, C. G. Stanger, H. Breitenbach, H. Arlt, and Professors H. Brodt, G. A. Sorrick, A. M., and P. Crusius; Mr. Geo. Bernhardt is the superintendent. The year 1910—11 was begun with 149 students, the largest attendance ever enrolled.

In the accompanying illustration the large building at the right is the oldest of the group, being erected in 1872. At present it is used by the music department and also contains rooms and dormitories for a limited number of students. Six years later the building at the left, containing the class and study rooms, dormitories, gymnasium, laboratory, library and reading room, chapel and the apartments of the president, was erected. The building in the center houses the culinary department, storerooms, dining hall, hospital, and the apartments of the superintendent and of one professor. At the lower right hand are a number of professors' dwellings.

The campus comprises twenty-eight acres and offers abundant opportunities for athletics of various kinds. A number of flourishing, social, literary, musical and missionary societies furnish pleasant and useful employment for spare moments and serve to encourage native talent as well as to foster a fraternal spirit. Elmhurst is one of Chicago's most attractive suburbs, situated on the main line of the C. & N-W. Railway, eight miles beyond the city limits. It has 1,500 inhabitants, water works, gas and electric light, and a large number of beautiful suburban homes.

The students are furnished tuition, board, lodging and laundry (all buildings are heated with steam and lighted with electricity) at the rate of \$150 per year. Books and stationery and music are extra. The conditions governing a possible reduction of this amount are the same as those at Eden Theological Seminary. During 1910—11 the attendance is 149, taxing the capacity of the buildings to their utmost. Additional accommodations are absolutely necessary. The institution has recently been making rapid progress and is doing efficient and important work in gathering capable young men and fitting them for service in the Church; it deserves the most liberal and loyal support of all our members.

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The general supervision of both institutions is in the hands of the Board for Educational Institutions, which is chosen by the General Conference and consists of seventeen members, including the presidents of both institutions *ex-officio*. Meetings are usually held once a year, alternately at St. Louis and Elmhurst. The immediate supervision over each institution is exercised by a board of control of three members, which meet at their respective institutions as often as their business requires. The names and addresses of all members of the Board for Educational Institutions will be found in the Directory.

The reports presented at the regular annual meeting of the Board for Educational Institutions, March 30 to April 1, 1910, at Eden Theological Seminary, St. Louis, showed the work of the institutions to be normally developing. Rev. C. Krafft, Chicago, resigned his position on the Board and Rev. Th. L. Haas, Breese, Ill., was chosen for the unexpired term. Rev. H. Niefer, Milwaukee, succeeded Rev. Krafft as a member of the board of control for Elmhurst College.

The General Conference of 1909 devoted much time to a thorough consideration of the various needs of the educational institutions. The Districts were instructed to consider the erection of a new building at Elmhurst and the Board was authorized to proceed with the construction of a \$50,000 building meeting the demands of the work, provided the Districts give their assent to the proposition and sanction methods for securing the needed funds. The District conferences regarded the matter favorably and a special meeting of the Board was held at Elmhurst, August 3d—4th, in which plans were submitted and details discussed. The board of control was given definite charge of the undertaking and the actual work of construction is expected to begin in the fall.

Plans for extending the curriculum at Elmhurst are being developed by the president and the faculty in accordance with the wishes of the General Conference. The carrying out of these plans involves the adding of another year to the present five-years' course as well as the use of the additional class-room facilities which the new building will furnish.

The two professors' residences at Eden Theological Seminary which were authorized by the General Conference have been erected on the east side of the campus on Hunt Ave., at an expense of nearly \$12,000. The necessary sewer and water connections and other extras in the main building will require about \$3,000 additional. These buildings became necessary because the space in the main building heretofore used as a residence was needed for other purposes, and because no dwelling had as yet been provided for the use of the English professor, for whom apartments had been rented in the city of St. Louis.

Rev. J. F. Klick, the general secretary for the educational institutions, home mission and publication work, has resigned and the appointment of his successor is being considered by the three boards concerned. The position is not easily filled and some time may elapse before the proper person for the work has been found.

The importance and the growth of our educational work urgently call for a larger income, and ways and means for securing this must be earnestly sought. Of the nearly 200 students in both institutions during 1909-10 only fifty-nine have been able to pay the full price of tuition. In many instances the families from which students at our institutions come sacrifice very much simply by doing without the earning power of one of their members for six, seven, or even eight years, as the case may be. If churches, societies and well-to-do individuals could be induced to provide something for the support of deserving students, their interest in the institution would be found to grow, and additional resources for developing the work of the institutions would speedily become available. We are confident that our people will be willing to meet all the needs of the work if they are made aware of them.

It is the aim of the Board to have the lectures delivered before the students at intervals during the year deal with all branches of our church work. Matters of vital interest to the progress and development of every side of the Synod's activities discussed in this way by those successfully engaged in the work cannot fail to be of great value to the students themselves and to the Church at large.

The policy of the Board to bring the needs of the institutions as well as reports from them more frequently and fully before the people in the various periodicals than has been the case heretofore, is certainly a step in advance that will help to popularize the work and stimulate a larger interest in it on the part of our people.

"CONSTRAIN THEM TO COME IN."

The semi-centennial of systematic home mission work in 1910 served to call especial attention to this great and important branch of the Church's activity, and a brief historical review of the growth of this work in addition to the annual report of the Board will no doubt be of interest to our readers. The semi-centennial should really have been observed a year earlier, but it was decided to postpone it in view of the twenty-fifth anniversary of foreign work which occurred in the spring of 1909.

Naturally much earnest and heroic mission work had been done by Evangelical pastors before the General Conference of 1859 at Louisville, (St. John's Church) recognized it officially as a part of the Church's work. Wherever an Evangelical pastor took charge of or organized a church, he at once engaged in home mission activity. Not satisfied with supplying his own people he made it his business to look up all the German families in the surrounding territory that he could reach, often undertaking long journeys on foot or horseback over the most primitive roads and under the most trying conditions in order to bring the Gospel of Christ to those whose souls were perishing for want of the bread of life. The regular visits soon gathered a number of families who, in the course of time, organized themselves into churches and asked for a pas-

tor of their own, who then, in turn, sought to reach wider circles. In this way most of the churches served by Evangelical pastors at that time had been organized.

The resolution of the General Conference gave official standing to this work and by creating a home missionary treasury and placing the work under the direct supervision of the president general sought to encourage and systematize it, so that the results might be more speedy and far-reaching.

During the first year the income of the new branch of work amounted to not quite \$50. By 1866, however, it had increased to \$500 per annum; in 1872 the Districts were called upon to organize home mission committees, who were to direct the work within their own territory, while the general executive officers exercised a general supervision. To supplement the contributions of the churches one half of the net profits of "*Der Friedensbote*" was to be turned over to the home mission treasury. By 1877 all churches had been directed to have at least one annual home mission offering, and the entire income for the three years ending with 1880 was \$10,671, from which thirty pastors serving sixty churches were supported entirely or in part. By that time twenty churches organized as mission churches had become self-supporting.

The General Conference of 1883—the same body that assumed the foreign mission work in India—designated the home mission work as the most important and sacred duty of the Evangelical Church, and was able to report a total income for the work of \$19,274.92. The total receipts from 1860 until 1910 were \$500,218.02. The work of supervision was already overtaxing the strength of the general officers who had other important duties on their hands, but it was not until 1898 that the Board for Home Missions, which was to relieve them of their home mission work was created. The presidents general Rev. A. Baltzer, C. Siebenpfeiffer and J. Zimmermann deserve especial mention as earnest promoters of active home mission work.

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In spite of all that has been done for the home mission cause during the past half-century it is no overstatement to say that the work has not yet received that attention in our Church which its importance demands. Apparently our people have not yet perceived that the future of the Church depends primarily upon the progress and the development of the home mission work and the educational institutions. There is no greater or more important work than that of bringing under the influence of the Gospel of Jesus Christ all the scattered and straying ones in our rural districts, our towns and cities, and none calls for more a earnest, devoted, self-sacrificing heroism. We believe firmly in the importance of true Evangelical principles to the best development of American Protestantism; and the best products of our best Christian homes, the best and the brightest of our young men and women, is but the most fitting tribute Evangelical Christians can give to their Master and their Church.

We believe that the Evangelical Church has entered a crisis in its development. Not that the Synod is suffering from some hidden disease, or that some momentous event or powerful movement demands a change of policy or even threatens our very existence; nevertheless we realize that the time is at hand where it must appear whether the church body is strong enough to *really live and work*, to realize the opportunities for growth and progress that present themselves, take hold of the tasks that are waiting to be done and to employ its latent forces in useful activities; or whether, exhausted and debilitated, it will lapse into the chronic invalidism of idle self-sufficiency. For the *very reason* that the body is in good health it cannot refuse to do the work before it without injury to its well-being.

The problems that confront us affect every department of our work: the Sunday-school, young people's work, the movement for Evangelical high schools and colleges, the improvement and strengthening of the existing educational institutions, but most especially the great work of

HOME MISSIONS.

In the furtherance and development of this great task all the other activities of the Church are more or less involved.

During the last few years the work of home missions has been greatly extended. Six or seven years ago our Church was not represented in Washington, Oregon, Idaho and Montana; now these states form one of our most important fields. Large numbers of Evangelical Christians from eastern states have settled in these regions and more are continually following. In response to urgent requests, as well as of our own accord we have sought to meet their needs and organize churches wherever possible.

In Idaho in the upper Snake River country and on the Clearwater many of our fellow-believers are patiently waiting for our assistance. In Oregon there are also a number of places where work ought to be begun. German settlers are tired of the quarrels of religious partisans, and from what they have seen in Portland and Gresham have learned that the Evangelical Church cares nothing for theological distinctions, but simply asks, *Sinner, wilt thou be saved?*

In Montana we have also begun work recently. In point of size this state ranks third in the Union; its 146,080 square miles are surpassed only by the 158,360 of California and the 256,780 of Texas. It is a kingdom in itself and according to an estimate made in 1908 about one thirteenth of the population, in round numbers 20,000 persons, should be in the care of Evangelical churches. During the next four years *at least ten workers* would find plenty to do in this vast territory. For the present work could be taken up only at one place, Homestead. The people desire to have a church of their own at a place convenient to all in the entire neighborhood. God bless the work in Montana. We had thought to choose a strategic point in the center of the state, but God has given us a place on the circumference only. Was it our own fault, a consequence of the *little faith* which was not sufficient to meet the crisis?

From several parts of California we have also been called upon to send men to preach the Gospel. We feel deeply the need of these people who are distressed and scattered like sheep without a shepherd, and we would send them the men they need at once—if we only had them at our disposal.

Ogden is showing unmistakable signs of progress. The worry and anxiety which the Board has felt on behalf of this mission have given way to cheerful prospects. Rev. Tester has been laboring there very faithfully and is finding people who are willing to help the good cause along. Substantial assistance has been pledged by quite a number of people—one man gave \$500 to be used for a new church at Ogden, but to be repaid to the Board of Church Extension after twenty-five years. The congregation has now purchased a splendid building site which is almost paid for. For some years the national association of young people's societies has been raising funds for a memorial church at Ogden and \$1,650 are now available for that purpose. At the recent convention in Columbus, Ohio, \$1,635 additional were pledged by the delegates present for the same object, so that nearly all the funds needed for a modest chapel are already assured. In addition to the work at Ogden Rev. Tester is developing great activity in Utah and Idaho and his vast parish is to be divided into two districts, leaving him in charge of the work in Utah with headquarters at Ogden, and it is hoped that the ground once lost in Salt Lake City may in due time be regained.

In Colorado and California the work also seems to be gaining new headway. Texas and Oklahoma are practically unlimited fields for home mission work and the pastors laboring there are continually asking for more efficient and earnest helpers. In fact, the need of the hour throughout the Southwest, West and Northwest is the largest possible number of consecrated men to undertake the work.

The emphasis that has been laid upon the work in the West and the Northwest must not be construed to mean that the work in the East and the Middle West is any less urgent. All the Districts have a larger or smaller number of mission churches within their territory, in fact, no District can take care of all the opportunities for organizing new churches which present themselves. Though this work may sometimes seem to mean a loss for the older churches, it is actually a blessing, because it stimulates growth and activity and strengthens the cause of the Kingdom.

The organization of English churches is also becoming more and more of a necessity in most of our larger cities. The Evangelical Church is not dependent for its existence upon any language, but solely upon the Gospel of Christ. If we cannot leave our mother-tongue to our children, we can nevertheless give them the Gospel of Christ according to the clear and simple Evangelical standards, the strong principles of the Evangelical Church and its beautiful and dignified order of service. It is the business of the Board for Home Missions to organize English Evangelical churches wherever they are needed, just as much as it is to

organize German ones—and also to see to it that they are just as Evangelical as their German sister churches.

If the Evangelical Church is to be a true servant of Christ, called to proclaim the Gospel of salvation to Germans and their English-speaking descendants, she dares not neglect the poor, the maimed and the lame and the blind, not the brethren who are fallen among robbers. We hear familiar voices calling to us from the prison and the work-house, and from the haunts of poverty, vice and shame. Is it not our duty to watch over our children to seek them out and endeavor to save them from the ruin toward which so many of them are drifting? We need homes in all our larger cities to help and guide the stranger, lift up the fallen, seek the lost and care for the found, and help to solve in many ways the distressing problems of those who are "down and out."

In view of all this the great problem is that of securing the *workers* needed to accomplish the tasks that present themselves on every hand. This is the great question that perplexes the Board for Home Missions, the District committees and every pastor acquainted with the situation who has the progress of the Church at heart, a problem that should also hold the attention of all the members of all our churches. The prayer, "Lord, send workers into Thy vineyard!" must not be spoken with the afterthought, "Only don't send our boy, for, Lord, thou knowest that we need his earnings and could not miss him"; nor is it to be uttered only by those who have no sons of their own and who, because of their age, regard themselves as being outside the sphere of personal application. This prayer demands the most serious consideration of all who utter it. We are convinced that there is in our churches much useful material for the Christian ministry, many young men who might readily consent to enter the work, if only the churches as such and their individual members would make this an object of their *most earnest and persistent prayer*.

O that the Lord would move the hearts our young men! O that many of them, when they read of and consider the needs and opportunities of their Church may be moved to say, "Here am I, Lord, send me!" And that the Lord himself should touch the lips of these and inspire them to speak aright, in fiery enthusiasm, constrained by the love of Christ! The pecuniary reward of the skilful physician, the shrewd lawyer, the efficient electrical or civil engineer, the trained manager and accountant, is greater than that of the faithful pastor, and work of this kind offers a freer and an easier life than could be secured in the ministry. Of course you can be a Christian in *any* honorable calling and earnest Christians are greatly needed in *every* respectable line of work—but, my young friend, don't you know that there is no higher and nobler calling than that of the Christian minister, called of God, a priest of the Most High, a preacher of the Gospel, a shepherd of the flock of Christ? To guide many unto salvation and eternal life is a great and blessed task, *worthy of any sacrifice*. That our fathers and mothers might hear and take to heart the call of their God: "Let my son go that he may

serve me!" and that our young men might *hear* the call and obey it readily!

Funds, too, are urgently needed. We do not need *millions* to support the various branches of our work; *thousands* will suffice, but the need for these is *urgent*. If you, dear reader, have what we have not, does not the honor of the Church to which you belong, in which you have been reared and to which you owe whatever spiritual blessings you may possess, demand that you do your share toward *backing up her work* in the hour of need? We do not know whether there are any men of great wealth among our membership; God, who has blessed them, knows. But, like children who have full confidence in their parents, we come and ask for what we need. It is not necessary to say *just what* we need; if you *want* to help and give the Lord will let you know just what to do.

This much must be said, however: *we cannot go forward as we ought, unless Evangelical Christians every where stay up our hands*. Only two things are possible: we must either content ourselves with laboriously holding what we have with the modest means at our command—that means a standstill and a standstill means *retreat*,—or hearts and hands must be opened throughout the Synod to help and encourage our work, so that we can go on our way rejoicing, to invite and constrain the lonely and the forsaken, the weary and the straying ones, the fallen and the lost: to bring to all who need salvation the tidings of great joy; "Behold there is born to you a Savior," and "Be ye reconciled with God!"

During 1909 one hundred parishes comprising 120 congregations were supported by the Board. Thirteen parishes comprising sixteen congregations became self-sustaining. For 1910 \$31,080 was allowed for the support of ninety parishes as follows:

Atlantic District.....	2	congregations,	2	workers.....	\$1,620
Indiana District.....	7	"	6	"	2,970
Iowa District.....	3	"	3	"	1,200
Kansas District.....	15	"	7	"	2,125
Michigan District.....	4	"	4	"	1,075
Minnesota District.....	5	"	5	"	1,250
Missouri District.....	6	"	6	"	1,515
Nebraska District.....	3	"	3	"	300
New York District.....	1	"	1	"	360
N. Illinois District.....	6	"	6	"	2,410
Ohio District.....	4	"	4	"	2,250
Pacific District.....	6	"	6	"	2,600
S. Illinois District.....	4	"	4	"	450
Texas District.....	6	"	6	"	1,040
W. Missouri District.....	2	"	2	"	275
Wisconsin District.....	8	"	8	"	2,130
Colo. Mission District....	5	"	5	"	2,710
Wash. Mission District....	8	"	8	"	2,700
Manitoba, Canada.....	4	"	3	"	1,500
Montana.....	1	"	1	"	600

For 1910 the mission churches promised to raise \$17,740 toward their own support and were requested to increase this amount by \$2,116, an expectation which will very probably be realized. For buildings, interest and the payment of debts \$17,860 were raised by the churches themselves and the offerings for church work and benevolences amounted to \$2,360. These figures will not be smaller for 1910.

FINANCIAL STATEMENT.

RECEIPTS

Offerings and contributions.....	\$24,469.14
Eden Publishing House.....	4,500.00
Loans and advances.....	8,429.17
Total.....	\$37,649.70

DISBURSEMENTS.

Salaries of workers.....	\$30,779.26
Traveling and office expenses.....	345.27
Liabilities.....	6,400.00
Interest, notes and advances repaid.....	6,890.75
Total.....	\$38,105.27
Deficit.....	\$455.57

CHURCH EXTENSION.

In the organization of a new church the securing of adequate property and buildings is always a matter of fundamental importance. Many congregations have been hindered in their development and even stunted in their growth because their financial resources were not equal to the occasion. In order to meet the needs of the churches in this particular the General Conference of 1889 established a Church Extension Fund for the purpose of assisting struggling churches in the acquisition of property and the erection of the necessary buildings. Advances are made to them upon sufficient security at a very low rate of interest and for a term to suit the needs of the situation.

The funds contributed for this purpose are administered by a board chosen by the General Conference, regularly incorporated and having competent legal advisers. The funds are to be invested solely in the interest of the home mission cause. The purpose is not that of aiding any churches in financial difficulties, or desiring to improve their property, but to help young and struggling mission churches that cannot easily secure loans from other sources at reasonable rates. Many churches of this kind could support their own pastor without assistance from the Home Mission Board, if the Church Extension Board could loan them the amount needed for a suitable building. Money contributed to this fund is not merely an aid to one church, but is released after ten or fifteen years to aid others. "A dollar given to this cause keeps on rolling as long as there are Evangelical mission churches that need assistance."

The fund has grown very slowly because the rank and file of our membership do not yet seem to fully realize the great usefulness of such a fund in the interest of home mission work. In striving after the greatest possible usefulness the Board is aiming to secure a working capital of \$100,000 as speedily as possible. The amount at present available is \$55,386.55. During the year 1909 fifty-seven churches were aided by loans amounting to \$52,801.

FINANCIAL STATEMENT.

RECEIPTS.

Balance on hand Jan. 31, 1909.....	\$ 127.35
Contributions.....	5,945.23
Loans returned.....	5,167.30
Interest.....	964.21
Miscellaneous.....	1,921.60
Total.....	\$14,125.69

DISBURSEMENTS.

Loans made.....	9,950.00
Miscellaneous.....	1,499.45
Total.....	\$11,449.45
Balance.....	\$2,676.24

HARBOR MISSION.

The necessity of protecting German and other immigrants arriving in this country from becoming a prey to unscrupulous persons of every kind and furnishing them with aid, information and religious care, prompted the Revs. E. Huber, C. Kirschmann and N. Burkart, in 1887, to begin a harbor mission at Baltimore in connection with Christ Ev. Church, Locust Point, the harbor missionary being at the same time pastor of that church. The work was handicapped by many difficulties. The General Conference of 1901 authorized the erection of a suitable building, which was dedicated in October, 1904. A year later the Locust Point church chose a pastor of its own, leaving the harbor missionary free to devote his whole time to the mission.

The Evangelical Harbor Mission is the chief agency for the care and comfort of the immigrants at Baltimore. It is entirely undenominational, taking care of all good immigrants, welcoming the friendless, finding work for the willing and affording protection and guidance to those in need. It provides religious instruction as well, and a short service of prayer is held regularly every morning and evening. The humane work done during more than a score of years is very valuable.

Since 1907 the mission enjoys the co-operation of the Evangelical Seamen's Mission of Berlin, Germany, and extends its care to the sailors of the German steamships landing in Baltimore. A well-equipped reading room has been provided for them in the Immigrant Home, and

good reading matter is distributed among them; the sick in the hospitals and on the steamers are regularly visited and Sunday morning services are held on the steamers of the North-German Lloyd and the Hamburg-American lines. During 1909 412 persons were furnished with temporary lodgings. Rev. Otto Apitz has charge of the work since 1899.

The work is supported by the offerings of churches, the gifts of individuals and by commissions on steamship tickets sold through the mission agency. It deserves a much wider and more generous recognition on the part of Evangelical churches than has been shown during the past. An indebtedness of \$1,500 still rests upon the Home.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, Feb. 1, 1909.....	\$391.40
Offerings.....	616.97
Commissions.....	740.73
Other sources.....	857.53
Total.....	\$2,215.03

DISBURSEMENTS.

Salary of the missionary.....	\$720.00
Help.....	216.00
Maintenance, repairs, etc.....	939.38
Total.....	\$1,875.38
Balance, Feb. 1, 1910.....	339.65

“ON THE OTHER SIDE OF THE EARTH.”

As most of the pastors engaged in the founding and development of the Evangelical Church had received a missionary training in Germany and Switzerland, and as large numbers of the people among whom the work of the Church was being carried on had come into more or less direct contact with the missionary movements of those countries, it was only natural that the interest in foreign mission work was easily aroused and maintained in most of the congregations. The offerings contributed were distributed among several European societies according to the preference of the church from which they came, or of the pastor entrusted with forwarding them. While it was felt by many that the interest in foreign mission work might be greatly increased if the Church had a mission field of its own, there were many other important things waiting to be done, and an undertaking of this kind was not to be entered into lightly.

In 1867, however, some Evangelical pastors in the vicinity of New York City, together with representatives of Reformed, Lutheran, Presbyterian and Moravian churches had formed the German Ev. Mission Society and engaged in independent mission work in the Central Provinces,

East India. The work was entrusted to Rev. Oscar Lohr, who had already seen active missionary service with the Gossner Mission Society among the Kols of western Bengal, but had been obliged to leave the country during the Sepoy Rebellion in 1858. At a missionary conference which happened to be assembled in Bombay at the time of Rev. Lohr's arrival, a letter was read with an urgent appeal for mission work among the Satnamis in the Chattisgarh District of the Central Province. So it was thither that Rev. Lohr directed his footsteps, beginning work at Bisrampur in 1868. For eleven years he labored there alone with no small measure of success. In 1879 the expansion of the work made an assistant necessary, and Rev. A. Stoll was sent to his aid.

It was apparent, however, that the development of the enterprise in all its branches required greater resources than the little band who had undertaken it could muster. In 1883 two delegates were sent to the General Conference of the German Ev. Synod of N. A. at St. Louis with the offer to turn over the whole work to that body. For some years previous the way had been prepared within the Synod for such a proposition by an animated discussion as to whether the time was not ripe for taking up mission work in a field of its own. After protracted earnest consideration the Conference voted almost unanimously to accept the offer and the formal transfer was made May 20, 1884.

At that time all the work was grouped around two main stations, *Bisrampur* and *Raipur*. At Bisrampur Rev. Lohr was assisted by his son Julius, first as lay missionary and later as ordained pastor, and six native helpers. At the main station and the one out-station there were 340 converts; two schools with over 100 pupils in charge of five native teachers; one church building with a seating capacity of 1,000; also school buildings, a hospital and dispensary, and dwellings for missionaries, native helpers, and teachers.

During the thirty-nine years of Rev. Lohr's work the station grew into a town of about 1,000 inhabitants and the work has been enlarged and strengthened in every way. Since the death of Julius Lohr in 1904 until the death of Rev. Oscar Lohr in 1907, Rev. K. Nottrott, who came to India in 1892, assisted in the work by two native helpers, Gangaram, a former Brahmin, and Isubaksh, Rev. Nottrott has the supervision of eight out-stations with eleven native helpers. There is also a boys' school in charge of head-master Daud Ekka and a girls' school, besides eight other schools in the outlying villages. A girls' orphanage has also been established. A medical missionary is urgently needed.

At *Raipur*, now a city of nearly 30,000 inhabitants and the capital of the Chattisgarh District, the second station was founded by Rev. Stoll in 1879. In 1883 a small congregation of ninety souls and a number of English government officials were the only evidences of Christianity there. A native teacher instructed forty-five children in a building rented for the purpose. Now there are nearly 700 converts served by three missionaries, while two young women missionaries are engaged in extensive educational and evangelistic work. Of the missionaries, Rev.

Stoll is chiefly engaged in evangelistic work; Rev. J. Gass (in India since 1893) has charge of the training-school for native helpers, while two natives, Ramnath and Kalusing, assist him with the other work of the station. The resignation in 1909 of Rev. Lohans, who had been in India since 1902, and who was engaged in pastoral, medical and evangelistic work, was a serious setback, which has not yet been made good. Head-master Rawani with seven other teachers has charge of the school for boys. The Misses Graebe (in India since 1904) and Wobus (since 1907) are engaged in zenana work, i. e., educational and pastoral work among women in private homes, whom men are not permitted to visit. Rev. F. A. Goetsch and Miss Elise Kettler, who came in 1909, are pursuing their language studies and other preparatory work at Raipur, and assisting as far as possible. The work at fourteen out-stations is in charge of as many native helpers and six assistants, while ten teachers with nine assistants have charge of the outlying schools.

Four other stations, Chandkuri, Parsabhader, Mahasamudra and Sakti have been established since 1883.

Chandkuri was founded by Rev. Stoll in 1886. Ill health compelled him to turn over the work to Rev. J. Jost, who had entered the service in 1885. He was later assisted for some time by Rev. Nottrott. The famines, coming in rapid succession after 1896, brought a large number of people into contact with the mission and the out-stations began to multiply rapidly.

Rev. Jost has now assumed the work of superintending the fifteen native helpers at as many out-stations. This includes visits at these places as often as time will allow, and regular conferences with the helpers, who generally spend a day once or twice a month at the main station for that purpose. Village schools (separate for boys and girls), are conducted at ten different places. Apart from direct mission work Rev. Jost superintends all building and repair work and spends some time on a preaching tour each year.

The Leper Asylum, established by Rev. Nottrott in 1897, and now in charge of Mr. W. H. P. Anderson, is also situated at Chandkuri. Mr. Anderson is the first superintendent who is able to give his whole time to the work and the institution is therefore able to render better service than ever before. The more than 400 sufferers are well housed in substantial stone buildings. The institution is regarded as a model of its kind. A very large part of the support is contributed by the British government and the Mission to Lepers, a Scottish society organized for work among these unfortunate people.

Parsabhader was founded in 1893 by Rev. Hagenstein who had come to India five years before. He began with nothing and for a number of years simply preached, taught, advised, rebuked and helped bear burdens. His patience, and loving perseverance are bearing fruit in the expansion of the work beyond the village. Special emphasis was placed upon school work which is steadily expanding. The new mission house was finished during 1908, and the new church also has been completed.

Unfortunately Rev. Hagenstein lost the use of one eye through sickness and overwork. He spends much of his time among his orphans (orphans' homes are found at all stations), and distributing medicine among the needy.

Mahasamudra and Sakti, opened in 1908 and 1909 respectively, are the latest mission stations established and represent, in a sense, a new departure in our mission work. Among the people reached from the other stations Chamars and Satnamis predominate, while Hindus and aborigines will be the chief objects of missionary endeavor at these stations. It is hoped that the converts from among these classes will be more reliable and useful as native helpers than was the case with the Chamars.

Mahasamudra is county-seat of a District comprising about 2,500 villages. There is a government school and a hospital with a dispensary and many native government officials reside here. Rev E. Tillmanns, who established the station, came to India in 1904. After a year and a half as superintendent of the Chandkuri Leper Asylum, he began work at Mahasamudra. The substantial mission house and a home for two native helpers was erected in 1907—08. He has been chiefly engaged in evangelistic and medical work, but a building for an English school is being erected, the only one in the country, a fact which promises a gratifying attendance as soon as the school can be opened. At the close of 1909 Rev. Tillmanns' work was interrupted by a severe illness and was obliged to ask for a furlough, beginning with April, 1910. While recuperating in this country he is also pursuing medical studies at Battle Creek, Mich.

Sakti is the capital of a feudatory state of that name and the residence of a king. It was impossible to obtain land for a mission station in the city itself, and the site at last secured is in the Bilaspur District, a British possession, but it is nevertheless possible to reach the people of Sakti, as well as those of Raigarh, neither of which have as yet been reached by mission work, and of a large section of Bilaspur as well. Sakti and Raipur are the only mission stations that are also railway stations. The more healthful hill country is within walking distance of the mission.

Rev. O. Nussmann, who has charge of Sakti, came to India in 1904. Before founding the new station he rendered valuable service at Birsampur, after the death of Rev. Julius Lohr, and at Chandkuri, after Rev. Jost had left on furlough. The mission house was opened in November, 1909, but work had already begun before this. A school was opened and conducted on the veranda of the mission house until the school building could be completed.

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THE MISSIONARY OUTLOOK.

There is no doubt that there is a general forward missionary movement throughout the entire Christian Church. The Young People's Mis-

sionary Movement, the Students' Volunteer Movement and the Laymen's Missionary Movement have succeeded in arousing a powerful missionary sentiment among large numbers of people, who, until a few years ago took little or no interest in the work. The urgency of the work for the sake of world-civilization and world-peace, the vastness of the enterprise and the supreme importance of the service to mankind are appealing to men within and without the churches as they never did before, with the result that all branches of the missionary enterprise are feeling a new impulse and promise larger work and greater successes.

It is not merely the American talent for organization, or the momentum of a new idea, "the evangelization of the world in this generation," not merely an appeal to the will—"we can do it *and* we will"—there is more in this present world-movement for missions than mere sympathy with the pitiable wretched conditions of hundreds of millions of men, women and children, or political or industrial considerations. It is the same motive that inspired all forms of Christian progress since the existence of the Church, it is the love of Christ that constraineth men to conquer the world for Him.

We need the full force and scope of this forward mission movement in the work of our Church; we need to accustom ourselves to the larger view of missionary activity in all its aspects, to recognize the duty, see the opportunity, realize the privilege and feel the responsibility of doing our part in the greatest service that Christianity can render humanity. Our churches and their members who are not seeking to have as large a part as possible in this most important activity, are missing great and beautiful things for their own spiritual life and progress, as well as for the glory of their Master and the increase of His kingdom.

* * *

The larger part of our work is among those who, while not belonging to the lowest castes, are nevertheless poorly educated. They are firmly wedded to the old idolatrous customs. It is not impossible for the Gospel of Christ Jesus to liberate them from this bondage and much preaching and missionary toil is being done with this end in view. The heavenly light is shining not only here, but in every part of India. It may be that the revolutionary spirit indicates great future Christian victories, as though Satan, recognizing the inroads the Gospel is making on his influence, were bending every effort to counteract it.

The statistical reports of our missionaries show progress in nearly all branches of the work. The number of baptisms for 1909 was 113, with 135 converts being prepared for baptism. The number of out-stations was increased by seven, that of native helpers by twelve and of teachers by thirteen. Ten new schools were established and 534 pupils gained. There are also five additional Bible colporteurs, six Bible women and two hospital assistants. In order to better their condition 153 converts (men, women and children) removed to other provinces, while others who had left us returned. The total number of native Christians

is larger by 116. Some of our converts now residing in Bengal requested Rev. Jost to visit them in their new home, even sending the money for the long journey. Their devotional and prayer meetings are led by a former orphan pupil, and all were overjoyed at the visit of their former pastor. There are 3,148 members in all the churches.

The spiritual care of the churches requires much prayer and patience on the part of the missionaries, and pastoral preparation for holy communion gives an opportunity of settling many ancient feuds and bringing to light many secret evil deeds, and severe discipline is often necessary. But several instances of this kind reported by the missionary show that the churches are coming to see their duty and to take it seriously. No one is dismissed from any church except by a meeting of the whole church, and the missionaries attempt to influence the decision as little as possible. Many of the native helpers also greatly need the care and assistance of the missionary. They are without the influence of a Christian ancestry and home training, and often lack the innate consciousness of right and wrong that should characterize the true Christian. It requires much wisdom and grace on the part of the missionary to not only train and develop them, but also trust them with the work in spite of these disappointments and difficulties.

The training of efficient teachers is a serious and important problem. Plans are being made for educating a larger number of Christian boys preparatory to training the prospective teachers in the government normal schools and keeping them under Christian influences in a so-called students' home until it shall become possible, perhaps in co-operation with neighboring missions, to maintain a Christian normal school for training the teachers that are needed.

The ideal attitude of our churches and individual members toward our mission work is stated by St. Paul, 1 Thess. 1: 2, 3; "We give thanks to God always for you all, making mention of you in your prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ before our God and Father." The more this attitude is adopted by all our people the greater will be the success of the work, the glory of the heavenly Father's name and their own spiritual blessings.

FINANCIAL STATEMENT.

RECEIPTS.

Contributions.....	\$33,287.10	
Other sources.....	1,399.59	
Total.....		\$34,686.69

DISBURSEMENTS.

Salaries, buildings, repairs, orphans, etc., in India..	\$28,489.50	
Salary of the general secretary, traveling and office expenses, printing and incidentals.....	4,470.55	
Total.....		\$32,960.05

Balance, Feb. 1, 1910.....		\$825.73
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BEARING ONE ANOTHER'S BURDEN.

The questions, What will become of my family, when I am no longer able to support them, or when I shall be called away from them entirely? What can I do that I may not be obliged to leave them uncared for, when I can no longer care for them? are very real and vital ones to all who love their own flesh and blood, especially to the Christian pastor, because, usually, he is able to lay aside only a very little, if anything at all, of this world's goods against the time of need. That questions like these are not only natural, but entirely justified, even with all the trust in God which ought to characterize every Christian—to say nothing of the Christian pastor—is shown by the Apostle's words, 1 Tim. 5: 8, "But if any provideth not for his own, and specially for his own household, he hath denied the faith and is worse than an unbeliever." Though it is clearly un-Christian to "be anxious for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on," Matt. 6: 25, it is only a plain Christian duty to provide as carefully as possible against illness, old age and death, so that no unnecessary burden might be laid upon others.

Realizing this duty, Evangelical pastors early attempted to provide for mutual aid in meeting this need. A Pastors', Widows' and Orphans' Fund was established in 1857, but gained only a very limited membership. The Twenty Dollar Society, members of which were to pay that amount to the widows of deceased members, and the Five Dollar Society, along similar lines, did not prove satisfactory and existed only a short time.

The General Conference of 1874 created the Fund for Invalid and Superannuated Pastors, which, from an annual fee paid by all pastors, was to assist ministers in times of adversity according to their need. Churches and individuals were asked to aid in this work with annual offerings, so that those who have spent their energies in the service of the Church might not suffer want in times of illness or old age.

The Pastors' and Teachers', Widows' and Orphans' Fund was established by the General Conference of 1883, also on the basis of assistance according to need, the support coming from the annual contributions of pastors and parochial-school teachers, and from the contributions of churches and their members.

The method of measuring the assistance by the momentary need did not prove at all satisfactory, however, and in recent years the pastoral, District and General Conferences have given much time to a thorough discussion of the subject. The committee appointed at the General Conference of 1909 to consider the various plans and methods proposed presented a majority and minority report, and as a compromise the provisional plan (final action being reserved for the General Conference of 1913) of a sliding scale for both payments and benefits on a strict business basis was adopted. Pastors desiring to share the benefits of the sustentation fund are to make annual payments of twenty dollars during

their first thirty years of service in the Church; fifteen dollars for the next ten years, and ten dollars thereafter until retirement. The benefits vary from \$100 during the first ten years to a maximum of \$240 per annum. The fund receives \$10,000 annually from the net earnings of Eden Publishing House. The contributions from churches and individuals go into a separate relief fund, which is to be drawn upon where the sustentation fund does not afford adequate support. Both funds are administered by the Board for Ministerial Relief.

There are thus, as it were, two arms to the work of Ministerial Relief. The one is the sustentation fund supported by the pastors and teachers for the purpose of providing for mutual aid in the time of illness and old age, and in the case of death. Because the majority of pastors are insufficiently paid, this one arm is not able to give all the aid needed. To supplement it is, therefore, the function of the other arm, the relief fund, supported by the congregations and by individuals, which, if the heart acts right, is well able to give the strength lacking in the other. In order to perform its functions fully the relief fund needs an annual income of at least \$10,000. This fund is used only in cases where the aid afforded by the sustentation fund does not secure the recipient against want.

The impression that this fund will not need much support because of the comparatively large payments made into the sustentation fund by the pastors, is very far wide of the mark. The efforts now being made by the pastors to provide adequate relief for the time of need are greater than ever before, but they cannot do more than supply the barest necessities for those who receive the benefits. The duty of providing fully for the invalid and superannuated among her ministers, and for their widows and orphans, is one which the Church—which means *all the churches*—dare not shirk. Justice to those who have renounced all hope of earthly gain for the sake of devoting their lives to the service of the Church of Christ; gratitude for those who have spent the best years of their lives in the service of mankind, doing the best they could with the talents given them; the fact that the work of the Christian pastor, the preaching of the Gospel of Jesus Christ unto salvation and eternal life, can never be fully compensated by the salary paid him; to say nothing of the love and sympathy which should distinguish the followers of the Master, compels earnest Christians to give due consideration to the adequate provision for those who have served them faithfully, when they can no longer support themselves. James 1: 17; 27; John 13: 55. Many churches will be interested in learning that it was the opinion of the General Conference of 1909, expressed in a resolution, that *congregations paying their ministers a salary of less than \$600 should assume at least one half of the pastor's obligation toward the sustentation fund.*

The time during which application for admission to the benefits of the new fund could be made, expired July 1, 1910. At that time application had been made by 1,024 active pastors and teachers, invalid and

superannuated pastors, and widows. All of these are credited with the full period of service in the Church and will be assisted accordingly. Whatever deficiencies may appear in the plan now in operation, will be brought to the attention of the next General Conference for correction and adjustment.

The Pastors' Home, Blue Springs, Mo., established by the benevolence of a member of St. Peter's Church, Kansas City, consists of a number of cottages at the disposal of pastors incapacitated for service. New cottages are built as the need arises and the resources permit. The management of the Home was assumed by the Synod at the General Conference of 1909, and is entrusted jointly to the West Missouri District and the Board for Ministerial Relief.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, Feb. 1, 1909.....	\$ 1,404.41	
Offerings from the churches.....	8,233.52	
Eden Publishing House.....	4,000.00	
Benefits returned.....	275.00	
Legacies.....	300.00	
Interest.....	103.62	
Mortgage redeemed.....	1,000.00	
Old Funds turned over.....	1,952.57	
Borrowed.....	2,900.00	
Total.....		\$20,169.12

EXPENDITURES.

To invalid and superannuated pastors.....	\$10,324.00	
To widows.....	149.65	
Traveling expenses.....	74.10	
Compensation of secretary by General Conference..	50.00	
To salary of Treasurer General.....	50.00	
Printing and incidentals.....	82.93	
Interest.....	60.97	
Loan repaid.....	2,900.00	
Total.....		\$13,691.65
Balance, Feb. 1, 1910.....		\$6,477.47

EVANGELICAL LITERATURE.

Ever since the invention of movable type by John Gutenberg the printed page has been an efficient aid in the spread of the Gospel and the progress of the Kingdom. By its means the Book of books has been made accessible to the poorest of the poor and distributed to the remotest regions of the earth, while the thoughts of the great preachers and teachers were put into permanent form and given practically unlimited circulation.

The need of suitable literature was distinctly felt after the organization of the German Evangelical Church Society of the West in 1840. The pioneers of our Church realized very plainly that if they would bind the members of their small and struggling churches together; if they would chronicle the progress of their work and inspire their people to a more faithful and energetic prosecution of the objects of their Church; if they would strengthen and extend the influence of the pure and simple Gospel of Christ among their country-men, who were pouring into the New World in ever increasing numbers, and define their position and their aims toward other religious organizations, they must needs supply a suitable literature for their people. They saw the necessity of reinforcing the work of the pastor toward building up the spiritual life of the people and of keeping them in constant touch with God's thoughts and work by offering them books and periodicals that would inspire, lift up and strengthen.

But the small beginnings of the work and the scanty resources of men and means delayed the undertaking of this kind of work for several years. It was not until 1850 that "*Der Friedensbote*" appeared, at first monthly at fifty cents per year. For a number of years it was printed on a small hand press, donated for the purpose by Mr. Richard Bigelow of New York, who in several other ways generously aided the progress of the young church body. A Book of worship was issued in 1857; the Catechism in 1863, and the Church Hymnal in 1867. "*Die Christliche Kinderzeitung*" (at first a private undertaking), appeared in 1866; a series of school books was published in 1869; in 1872 the first issue of "*Der Evangelischer Kalender*," (father of the "*Evangelical Year-Book*"), appeared; the "*Theologische Zeitschrift*" came in 1873, and "*Biblische Geschichten*" and a number of books for general reading in 1878.

Most of this literature had been issued under the direction, and to a great extent through the personal effort, of Rev. Adolf Baltzer, since 1866 President General of the Synod. Under his successor, Rev. Reinhard Wobus, the importance and the productiveness of the publishing department was materially increased. "*Liederbuch für Sonntagschulen*" was issued in 1882; "*Der Missionsfreund*" (1883) represented the cause of foreign missions in India; a series of additional school-books and Sunday-school requisites appeared during the two years following; "*Die Christliche Kinderzeitung*" was acquired; "*Lektionsblatt für Sonntagschulen*" was published in 1886; "*Unsere Kleinen*" in 1887, and "*Der Jugendfreund*" in 1890.

The General Conference of 1889 created the Board of Publication, which was to carry on the publishing business in the name of the Church. A little later this Board acquired the book and stationery business of Mr. A. G. Toennies of St. Louis, who was then made manager of the business department. To accomodate the growing business the first floor and finally the entire building at 1403 Franklin Ave., St. Louis, was leased.

Thus far the composing, printing and binding of all books and

periodicals had been done by outside parties, generally by Messrs. Aug. Wiebusch & Son, of St. Louis. The General Conference of 1895 authorized the erection of a building for the housing of the entire publishing department, and in the early summer of 1896 Eden Publishing House, 1716—18 Chouteau Ave., was first opened for business. A few weeks later the great cyclone seriously damaged the building and the stock. The printing presses necessary to take care of the work were purchased in 1897; the first linotype was put in operation in 1900, and three others, one with English type only, have since been installed. At the present time about fifty men and women are employed in composing, printing and binding all our periodicals and publications in our own establishment.

At the General Conference of 1898 Rev. W. T. Jungk, D. D., was made editor of "*Der Friedensbote*," (which was made a weekly), to have an office at Eden Publishing House and give his whole time to the work. Rev. Karl Kissling became editor of the "*Christliche Kinderzeitung*" and "*Lektionsblätter für Biblische Geschichte*" in 1901. The General Conference of 1905 sanctioned the establishment of a branch of Eden Publishing House in Chicago, in order to serve the numerous churches in that city and vicinity more directly.

In response to the demand for English publications an English Catechism had been issued in 1896; the General Conference of 1898 established "*The Evangelical Companion*"; the "*Evangelical Hymnal*" appeared in 1899 and the first number of the "*Messenger of Peace*" (established by the General Conference of 1901) Jan. 1, 1902. "*Faithful unto Death*," for the confirmed youth, came out in 1903. The General Conference of 1905 authorized the appointment of one editor to have charge of both periodicals and give his whole time to the work. "*Bible Stories*" appeared in 1906 and "*Christian Hymns*" in 1908. The General Conference of 1909 established the "*Children's Comrade*" and authorized the appointment of an associate editor for the "*Evangelical Companion*" and the annual publication of the "*Evangelical Year-Book*."

On March 1, 1910 the circulation of the different periodicals was as follows:

Der Friedensbote.....	30,803
Messenger of Peace.....	4,308
Magazin für Evang. Theologie und Kirche.....	860
Jugendfreund.....	6,337
Christliche Kinderzeitung, 1st of the month.....	27,337
Christliche Kinderzeitung, 15th of the month.....	20,049
Evangelical Companion, 1st of the month.....	7,074
Evangelical Companion, 15th of the month.....	5,637
Lektionshefte (International lessons).....	29,262
Lektionshefte für Bibl. Gesch. (Bible Stories).....	5,400
Unsere Kleinen.....	12,113
Children's Comrade.....	2,584

Until 1884 no account was kept of the earnings of the publishing de-

partment. At the direction of the General Conference the net profits were applied almost entirely to the support of the home mission work. From 1884 until Jan 31, 1910 the total net earnings of the department amounted to \$608,514. The disposal of the annual net earnings, as regulated by the General Conference of 1909, is as follows: The sum of \$10,000 is to be turned into the treasury of the Board for Ministerial Relief; one per cent of the remainder goes to the Central School Board, and three per cent into the general treasury, the remainder to be divided equally between the educational institutions and home missions. These earnings have always been a very important part of the support of the various branches of our work, and contribute directly to the progress and the extension of the entire Church.

* * *

Not all the instructions of the General Conference of 1909 could be carried out at once by the Board. Besides the regular meetings of the Board many special meetings were held to consider the questions and problems involved. Since Jan. 1st "*Der Friedensbote*" appears as a sixteen-page instead of an eight-page weekly, and the increase of 2,820 readers certainly justifies the improvement. The desired amount of advertisements has not been obtained as yet; the space intended for this purpose has thus so far been devoted to advertising our own publications, which seemed to make the usual special Easter catalogue unnecessary.

The English paper for the little ones has been issued under the name of "*The Children's Comrade*," and is edited by Rev. E. Kockritz. That more than 2,500 readers subscribed for it during the first three months of its life, proves the strength of the demand for a paper of this kind. Rev. Kockritz has also been appointed associate editor of the "*Evangelical Companion*."

Two joint meetings were held with the Central Sunday-school Board for considering the series of English lesson helps called for by the General Conference. The original intention was, of course, to engage our own editors and publish our own helps for all grades. It was found, however, that it would be difficult to find the proper men to undertake such a task in addition to their parish work, while the fitting remuneration of capable men giving their whole time to the work would make the enterprise a too expensive venture at the present time. An increasing demand for the new graded series of lesson helps is also to be anticipated. For these reasons it was deemed advisable to adopt some standard help already on the market, issuing the quarterlies with our own cover and supplementary material through our own office.

The lesson helps selected are those of the Methodist Episcopal Church, edited by Dr. John T. McFarland, the high order of whose work is generally recognized. These helps were not selected because of any doctrinal preference—the lesson contents of the various denominational helps are hardly distinguishable from one another in this particular—

but because the matter prepared required fewer changes in the way of headings and arrangement than would have been the case with other helps, and also because, both financially and otherwise, the most favorable arrangements could be made with the publishers.

Following the resolution of the General Conference providing for an assistant manager of Eden Publishing House, Mr. Ernest W. Meyer has been appointed to this position. Mr. Meyer has been associated with prominent publishing houses in Pittsburg and Cincinnati, and is well qualified to assume the duties of the office, when the resignation of Mr. Toennies' resignation takes effect (Oct. 24, 1910).

* * *

In addition to the Board of Publication, which is charged with the business management and the supervision of the technical work of publication, two literary committees, German and English, were created for the purpose of supervising such publications in both languages, as may best serve the interests of the Church. The German committee has been instructed by the General Conference to prepare a comprehensive and authentic history of the Evangelical Church in America, and Rev. Albert Muecke, formerly professor of Church history in Eden Theological Seminary, has been entrusted with this important work. The new edition of the "Handbuch" (containing the constitution and by-laws of the Church, as well as the resolutions and instructions of the General Conference governing the various boards and officers), involving a large amount of painstaking labor, has been prepared by Rev. F. Buesser, Vice-President General, and is in the printer's hands.

The English literary committee has begun the preparation of the complete *Book of Worship* called for by the General Conference.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, Feb. 1, 1909.....	\$ 1,453.21
Accounts.....	104,522.45
Cash Sales.....	10,510.21
Interest.....	153.56
Chicago Branch.....	14,764.25
Total.....	\$131,403.68

EXPENDITURES.

Stock.....	34,525.40
Printing paper.....	8,718.03
Salaries and current expenses.....	21,336.42
Periodicals.....	6,860.21
Composition, Printing and Binding.....	30,067.35
Sundries.....	817.87
Turned over to General Treasurer.....	28,000.00
Total.....	\$130,325.28

Balance, Feb. 1, 1910.....	\$1,078.40
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CHARITABLE INSTITUTIONS.

The desire of Evangelical Christians to help the unfortunate and the suffering of every kind has called into being a large number of institutions in almost all sections of the country, that minister to the needs of the sick and the helpless, the aged and the orphan and the feeble-minded. For the purpose of encouraging greater co-operation and unity among these institutions, and also for the sake of exercising control and promoting efficiency, the General Conference of 1905 created the Board for Charitable Institutions. In its report to the General Conference of 1909 the Board names twenty-two institutions as coming within its jurisdiction. They are: German Protestant Orphans' Home, St. Louis, Mo.; Evangelical Orphans' Home, Hoyleton, Ill.; German Protestant Orphans' Home, New Orleans, La.; Uhlich Orphans' Home, Chicago, Ill.; German Protestant Orphans' Home, Louisville, Ky.; German Protestant Orphans' Home, Allegheny, Pa.; German Evangelical Orphans' Home, and Home for the Aged, Bensenville, Ill.; German Protestant Home for Orphans and the Aged, Detroit, Mich.; Good Samaritan Home for the Aged, St. Louis, Mo.; German Protestant Home for the Aged and Feeble, New Orleans, La.; Evangelical Church Home, Buffalo, N. Y.; Evangelical St. John's Institute, Rochester, N. Y.; Emmaus Home for Epileptics and Feeble-minded, Marthasville and St. Charles, Mo.; Sanitarium and Home for the Aged, San Antonio, Texas; Pastors' Home, Blue Springs, Mo.; Evangelical Deaconess Home and Hospital, St. Louis, Mo.; Deaconess Hospital, Lincoln, Ill.; Protestant Deaconess Hospital, Evansville, Ind.; German Deaconess Home, Buffalo, N. Y.; German Deaconess Hospital, Cincinnati, Ohio; Evangelical Deaconess Association, Chicago, Ill.; Evangelical St. Luke's Deaconess Home and Hospital, Faribault, Minn.; Evangelical Deaconess Association, Louisville, Ky.

Space permits only a brief mention of those institutions of which reports are at hand, and which are of more than local interest. The figures given out by the Board show 670 children in the various orphan homes, and 160 persons in homes for the aged, approximately \$135,000 were spent in their support. In the hospitals 112 deaconesses nursed 4,150 patients at a cost of \$197,000. For new buildings and improvements \$210,000 were spent, making the total amount spent on charitable institutions during 1908 \$542,000. It should be noted that these figures are incomplete and not absolutely reliable.

EVANGELICAL DEACONESS MOTHERHOUSE AND HOSPITAL, ST. LOUIS.

The deaconess work in the Evangelical Church in this country was first taken up by the Evangelical Deaconess Association of St. Louis, organized in 1889 by a number of pastors and members of Evangelical churches of that city. The work was begun in temporary quarters by two deaconesses. After three years the sisterhood numbered eleven deaconesses, while the number of patients had increased to such an extent that larger buildings had to be provided. The present conveniently lo-

cated grounds, West Belle Place and Sarah St., were purchased and suitable buildings erected in 1892. Additional ground was purchased and the capacity of the buildings increased as conditions required. In 1905—06 the large new hospital, a fire-proof structure, modernly equipped in every particular, was built at a cost of \$106,000. The deaconesses now in training at the motherhouse number fifty (seven of whom are temporarily with one or the other of the branch institutions) and during 1909 they treated 1,582 patients (twenty-six of these outside the hospital). Rev. F. P. Jens is the pastor.

In a few years the work was begun in other parts of the country. At present work is being carried on by institutions in Lincoln, Ill., Evansville, Ind., Buffalo, N. Y., Cincinnati, Ohio, Chicago, Ill., and Fribault, Minn.; the Evangelical Deaconess Association of Louisville, Ky., aims to use the deaconesses that are being trained solely in congregational work.

THE GERMAN PROTESTANT ORPHANS' HOME, ST. LOUIS COUNTY.

This institution was founded in 1858 by the Rev. E. L. Nollau, one of the pioneers of the Evangelical Church, in the effort to care for the neglected children left orphans by the cholera epidemics. He received the first children in his own home; then they were housed in temporary quarters, until in 1865 sixty children were removed to the present site of the Home on the St. Charles Rock Road, nine miles west of St. Louis. At Rev. Nollau's death, 1869, Mr. Franz Hackemeier was chosen superintendent and the institution prospered visibly under his care. The present buildings were erected in 1877, other additional buildings being added from time to time. At present the Home shelters 235 children. Since 1907 the institution is in charge of Mr. F. W. Helmkamp.

EVANGELICAL ORPHANS' HOME, HOYLETON, ILL.

In 1893 Rev. F. Pfeiffer, Hoyleton, Ill., organized the Orphan Home Association of the South Illinois District for the purpose of helping orphans and homeless children and training them for good Christian citizenship. A large and substantial building which had been used for college and other purposes was acquired and fitted up as a Home and opened in 1895. The Orphans' Home Association of the Indiana District also assists in the support of the institution. There are now 101 children in the institution. Mr. J. H. Koenig is the superintendent since 1904.

EMMAUS ASYLUM FOR EPILEPTICS AND FEEBLE MINDED, MARTHASVILLE, MO.

By a resolution of the General Conference of 1892 the buildings of the former Missouri Theological Seminary, near Marthasville, Mo., were placed at the disposal of a legally organized board of directors for the purpose of establishing an asylum for epileptics and feeble-minded. The

institution was dedicated July 3, 1893, the same year in which the Ohio State Home for Epileptics, the first of its kind in America, was opened. A branch institution for women was opened at St. Charles, Mo., Oct. 15, 1901. In both institutions patients receive the most approved and intelligent treatment for their malady, as well as the most conscientious spiritual care. Rev. C. F. Sturm is superintendent of the Marthasville Asylum, and Rev. J. Frankenfeld of the St. Charles institution. There are now 107 patients in the two institutions.

THE GOOD SAMARITAN HOME FOR THE AGED, ST. LOUIS, MO.

This institution was also founded by the Rev. E. L. Nollau in 1856; originally a hospital it was converted to its present use on the occasion of its fiftieth anniversary, 1906. The institution is open to aged or homeless persons under conditions suitable to their needs. At present thirty-five men and women have found a home there. Miss Marie Kaiser is the superintendent.

PAROCHIAL SCHOOLS.

From its very first beginnings the Evangelical Church has recognized the instruction and education of her children in the Christian religion as an integral part of her work. At first the pastors took this duty upon themselves, instructing the children of their churches for longer or shorter periods during the year in the elementary sacred history and Christian doctrine, as well as in the German language. In the rural districts and in the smaller towns and cities this practice is even now quite generally followed.

As the membership of the congregations increased, however, the pastoral duties of the minister required so much of his time and strength that teachers for the parochial schools became a necessity. In order to secure a sufficient number of competent men for this work a Teachers' Academy was established at Cincinnati in 1866, from which, two years later, five teachers could be graduated. In 1871 the Academy was removed to Evansville, Ind., and consolidated with the Collège established there in the same year. Before the year had closed, however, the Evangelical Synod of the Northwest had joined hands with the Evangelical Synod of the West and opened its college at Elmhurst, Ill., to students of the latter body, whereupon the institution at Evansville was discontinued and the students transferred to Elmhurst, where the teachers for parochial schools have been educated ever since.

With the increase in the number of parochial schools and teachers the Evangelical Teachers' Association came into being (St. Charles, Mo., 1873) for the purpose of facilitating and promoting fraternal intercourse and mutual improvement among the members. The General Conference of 1880 established close co-operative relations with the Association, which were later perfected by the creation of the Central School Board (1886), charged with the duty of awakening and fostering a full

appreciation of the importance of the school to the best work of the Church. The appointment of similar boards in the different Districts was also recommended. With the admission of parochial-school teachers into actual membership in the Synod (1892) on the same basis as the pastors, interest in the Evangelical Teachers' Association began to wane until it finally disbanded.

In spite of the energetic activity of the Central School Board and the friends of the parochial-schools, the churches as a whole are taking but little interest in this cause. Many such schools that have existed for years are being abandoned by churches formerly enthusiastic in their support, and few new ones deserving the name of parochial-schools are being established. As a consequence the number of students preparing for school work has greatly diminished. Of the twenty-four members of 1910, Elmhurst, only three were trained as teachers, while many teachers have abandoned the work for more promising callings. Eighty-one teachers, men and women, are at present serving as teachers of church schools.

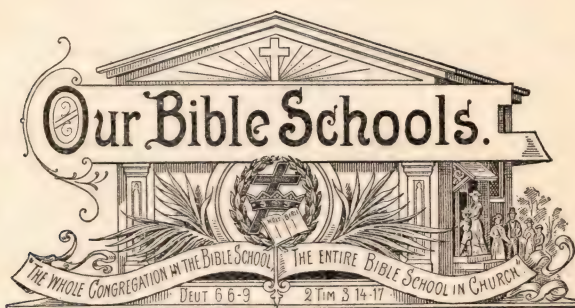
According to the statistics of 1909, the latest figures available, fifty-six churches maintained regular parochial-schools for from six to eleven months during the year. These schools were attended by 2,816 pupils. Catechetical schools are reported to the number of 285, three to nine months during the year, with 4,147 scholars; summer schools, 303, from one to five months, with 8,966 pupils, while there are 251 Saturday schools, three to twelve months, attended by 7,096 children. In addition to the teachers or assistants, 565 pastors are also engaged in teaching schools of one kind or the other.

In its annual report the Board urges closer and more effective co-operation between the different District boards and the Central Board, especially by means of biennial conferences, at which the needs of the work may be fully discussed. The great importance of some kind of church school in every congregation is strongly emphasized, not only for the purpose of teaching the German, but especially for the opportunity of giving religious instruction which these schools afford. The need of the most thorough and faithful catechetical instruction possible is especially set forth, so that Evangelical children and youth may learn to appreciate fully both the historical and spiritual side of the Christian religion as interpreted by their Church.

No conscientious Evangelical Christian can afford to ignore the supreme importance of adequate religious instruction to the very existence of the Church, and churches as well as pastors are bound to give very much more attention to this aspect of the work of building up churches, than has been done in the past. It is idle to expect the public schools to furnish religious instruction, which, indeed, is no concern of theirs. The responsibility for religious education and instruction *rests upon the Christian Church alone*, and it is her sacred duty to spare no effort nor expense in the most faithful fulfillment of this obligation.

FINANCES.

Balance on hand, Feb. 1, 1909.....	\$188.21
From the Treasurer General.....	13.20
Interest.....	5.00
Total.....	\$206.41
Stipends for two teacher students, Elmhurst.....	\$129.15
Administration and traveling expenses.....	9.95
Printing.....	5.00
Total.....	\$141.53
Balance, Jan. 31, 1910.....	\$ 64.88



Although Sunday-schools have existed in the Evangelical Church at a very early date,—seventeen schools are reported in 1854—little or nothing was done to foster their growth or increase their efficiency, nor to organize the work done in different localities. During the first four decades the chief emphasis was placed upon the parochial-school as the one efficient method of religious instruction. In 1894 the Boonville-Cannelton pastoral conference, (Indiana District) and almost simultaneously the Missouri District conference called for the establishment of a central board for the purpose of gathering information concerning the Sunday-school work in Evangelical churches, organizing it for greater efficiency, and promoting and extending the work in every way.

The General Conference of 1894 authorized the appointment of such a Board, and by appointment of the President General the Revs. S. Kruse, M. Schroedel and H. Rahn served as the first members. The first meeting was held June 18, 1896. From the very first the Board realized the importance of teacher-training and began the preparation of a German course, the separate volumes of which have been issued from time to time. In consequence of the energetic activity of the Board, especially of Rev. S. Kruse, who was chairman from 1896 until 1909, the opportunities of the Sunday-schools in the Evangelical Church was more clearly recognized and considerable progress was made, both in increasing the number of schools and promoting their efficiency. Of the 1,321

Evangelical churches 1,062 have Sunday-schools with 114,752 scholars and 11,771 teachers and officers. For missions and benevolences these schools contributed \$21,160.64 during 1909.

The increased work of the Board necessitated the addition of two members by the General Conference of 1909. The International Association has approved the teachers' training course and those completing it can have the international seal placed upon their diploma. During 1909—10 six lectures on Sunday-school topics were delivered before the students of Eden Theological Seminary by able and experienced men. *The Children's Comrade* treats the International lessons for the primary department, and arrangements have been made with the Methodist Book Concern for the use of their Senior and Intermediate quarterlies by our Sunday-schools (see Evangelical Literature, page 48) so that schools using the English language are now also well equipped with Evangelical helps. Interesting and helpful communications regarding Evangelical Sunday-schools and the work in general are a regular feature of the *Messenger of Peace*.

A more compact and efficient organization of Sunday-school teachers, workers and friends is a very urgent need. Local and District conventions furnish excellent opportunities for discussing the various problems to be solved by schools in the city and the country and telling of plans and methods that have been found helpful. Teachers' Institutes should be held regularly in all the larger centers for the benefit of the schools in the vicinity, in order that all schools may become real Bible schools and adapt themselves to the needs and characteristics of the Evangelical Church.

Another need which ought to be supplied as early as possible is a general secretary, able to give his whole time to the work, visit personally the various sections of the Synod, clear away misunderstandings and misapprehensions, spread information, kindle enthusiasm and organize the work along all lines. There is also a great deal of correspondence and editorial work in both languages to which the secretary of the Board cannot give the time required. If Evangelical Sunday-schools will contribute regularly and systematically to the financial needs of the Board, sufficient funds will soon be at hand for the employment of a field worker.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, Jan 1, 1909.....	\$409.90
Offerings of Sunday-schools.....	270.64
Offerings of S. S. Societies and Leagues.....	38.95
Offerings of General Conference convention.....	21.91
Eden Publishing House, one half traveling expenses.....	11.82
Eden Publishing House compensation.....	50.00
From the Treasurer General.....	23.35
Sundries.....	2.25
Total.....	\$828.82

EXPENDITURES.

Traveling expenses.....	\$ 61.10
Printing, postage, administration and incidentals.....	57.62
Compensation for literature.....	50.00
Total.....	\$166.72
Balance, Jan. 1, 1910.....	\$662.10
Separate fund.....	20.16
Total.....	\$682.26

STATEMENT OF THE GENERAL TREASURER.

RECEIPTS.

Balance on hand, Feb. 1, 1909.....	\$5,480.25
Total receipts by Districts*).....	2,413.16
Sundry items.....	6,696.82
Total.....	\$14,590.23

EXPENSES.

Salaries, office and traveling expenses, printing and sundries.....	\$10,568.44
Balance on hand, Feb. 1, 1910.....	4,021.79

The assets from which income is derived are:

Legacies and endowments.....	\$80,076.22
Mortgages.....	15,750.00
Total.....	\$95,826.22

In addition to the above the General Treasurer received and disbursed for the various boards funds amounting to \$109,384.95, for which he holds receipts. The salary of the General Treasurer is made up by pro rata contributions from the boards whose funds he handles. The books of the General Treasurer are subjected to a rigid annual examination by a committee of pastors and laymen appointed for the purpose.

THE "JUGENDBUND."

The Evangelical "Jugendbund" was organized after some fruitless attempts to introduce into the Evangelical Church various movements effective among other denominations for keeping the young people in and with the Church and thus under the influence of the Word. Recognizing the need of a general organization of young people the General Conference of 1901 had authorized a committee consisting of one pastor from every District to meet and devise ways and means for effecting

*) One-third of the offerings contributed by the churches to the District Treasury are annually turned over to the General Treasurer.

this purpose. This committee met Sept. 17th and 18th, 1902 at Cleveland, Ohio. Its deliberations were presided over by the Hon. President General, Rev. J. Pister, D. D., and after due consideration of the purposes in view, i. e., to effect an organization which should be instrumental in keeping within the Church the confirmed young people, and in educating them into earnest and active Christians, a constitution was drafted and accepted.

This constitution declares the object of the "Jugendbund" to be as follows: "to bring the young people of the Synod under the Word of God; to increase their knowledge of the truths of Christianity; to induce them to lead earnest Christian lives, and to secure their active co-operation in the upbuilding of the kingdom of God." The officers elected for the purpose of agitating the cause throughout the Synod sought to accomplish this purpose by encouraging the organization of local young people's societies in every church, these to form District leagues or unions, which, in turn, were to unite in a general Association.

Through the grace of God the work has met with a marked success. Pastors and laymen are realizing that such a young people's movement is absolutely necessary if the Church is to grow and increase and accomplish its mission. Of the 696 young people's societies of all kinds with 28,689 members, 213 with a membership of 12,613, are affiliated with the "Jugendbund."

The affairs of the organization are conducted by a board of six directors, three of these to be pastors and three others laymen, one half of this number to be chosen at each biennial convention for a term of four years. The board of directors meet at least once every two years, or as often as the business or the welfare of the Association may require.

General conventions are held every two years. Four have thus far been held at the following places: Washington, Mo., 1904; Buffalo, N. Y., 1906; Evansville, Ind., 1908, and Columbus, Ohio, 1910.

The Association has built a Memorial Church at Raipur, East India, costing about \$2,300, and is now engaged in collecting the funds for a Memorial Chapel at Ogden, Utah, to cost \$5,000. At the Columbus convention \$1,635 was pledged to complete the necessary amount, so that the chapel may be erected in 1911. For the education and equipment of a medical missionary to India \$435 was pledged. Other missionary enterprises are liberally supported, thus keeping alive and developing a keen interest in the work in the Lord's vineyard.

The Columbus convention was the best in point of attendance of any of the four general conventions that have been held. It was characterized by the spirit of unity and activity. Our young people are willing to do their part in furthering in God's kingdom, and the "Jugendbund" will unquestionably prove a great blessing to the young people of our Church and to the Church itself, as long as it continues to build substantially upon the broad and firm basis which has been laid and upon which it has thus far been successfully building.

FINANCIAL STATEMENT.

INCOME.

From Societies, Leagues and Unions.....	\$787.29
Collected at Evansville Convention.....	69.60
Sale of "Proceedings"	41.04
Buttons.....	53.57
Total.....	\$951.48

EXPENDITURES.

Expenses of Evansville Convention, 1908.....	\$291.70
Administration.....	45.31
Foreign Mission Board.....	26.00
Home Mission Board.....	19.00
Loan repaid.....	100.00
Mission tracts.....	62.85
2,000 "Proceedings".....	92.24
Compensation to secretary.....	25.00
Total.....	\$662.10
Balance, August 1, 1910.....	\$289.38

INSURANCE OF CHURCH PROPERTY.

The idea of a mutual insurance of the property of Evangelical churches and pastors was first agitated at a union meeting of the trustees of the three Evangelical churches of Burlington, Iowa., in 1890. The question of organizing such a mutual insurance association was discussed at the annual conference of the Iowa District and Rev. J. Schwarz, then president of the District, brought the matter to the attention of the General Conference at Indianapolis, 1892. A committee was appointed to formulate plans, draw up a constitution and by-laws and begin operations as soon as a membership representing risks amounting to \$200,000 or more should have been secured. The value of the idea was at once widely recognized and policies amounting to \$3,900,000 held by 918 churches and 616 pastors are now in force. This is an increase of \$218,000 over the previous year. Since the existence of the Association claims for losses amounting to more than \$82,000 have been paid.

All the Districts have contributed to last year's increase in business, from North Illinois, with \$39,000, down to Nebraska and Michigan with \$1,000 each. The largest amount of insurance, over \$500,000, is carried in the North Illinois District; South Illinois follows with \$400,000, then comes Missouri, Michigan, Wisconsin and Iowa with \$300,000 and over; Pennsylvania closes the list with \$54,000.

The year 1909 has been a memorable one in many ways. The large number of destructive storms, as well as much damage by fire and light-

ning, depleted the treasury and caused a deficit of \$1,927.83. The claims came from all Districts with the exception of the Atlantic, Nebraska and West Missouri. Nevertheless the total claims paid did not exceed the average for the seventeen years of the Association's existence, i. e., \$2.50 per thousand.

For the first time the District secretaries of the Association met at the General Conference in Burlington to discuss the affairs of the Association and adopt more uniform methods of business. The large number of applications for insurance and the increased interest in the development of the Association in almost all the Districts proves the wisdom of this meeting. It became apparent that too little time is allotted at the General Conferences for the full discussion of the Association's affairs and the transaction of business, and it is hoped that future General Conferences will be able to give this important subject all the time needed.

During the seventeen years of the Association's existence its affairs have been managed purely in the interest of its members, giving them fire, lightning and cyclone insurance at actual cost, and saving thousands of dollars to the churches and pastors of the Synod. Investigation of insurance rates on church property charged by other insurance concerns and comparison with the rates of the Association is respectfully solicited. There are no large salaries and no heavy dividends, and cyclone insurance is included without extra premium. The losses caused by the St. Louis cyclone, 1896, and the San Francisco earthquake were promptly paid. With very few exceptions the assessments are paid promptly, and \$390,000 worth of guarantee notes are held as security for their payment. This, together with the one faith that binds us all to help carry the burdens of others when in need or distress, give us a double guarantee, as good as gold.

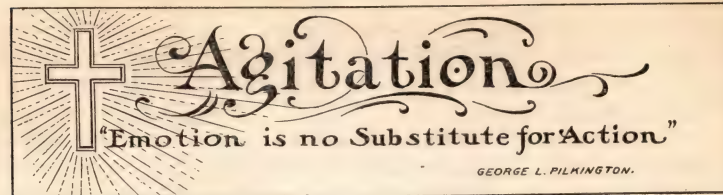
FINANCIAL STATEMENT.

RECEIPTS

On hand, Jan. 1, 1909.....	\$8,533.01
Admission fees.....	687.82
Assessments.....	164.37
Deficit, Jan 1, 1909.....	1,927.83
Total.....	\$11,313.03

DISBURSEMENTS.

Fire claims paid.....	\$ 150.00
Lightning claims paid.....	6,828.09
Cyclone claims paid.....	3,690.41
Salaries.....	150.00
Postage, printing and incidentals.....	295.03
District secretaries' traveling expenses.....	199.50
Total.....	\$11,313.03



THE SPIRIT OF IT ALL.

This is a new word and title in our midst. Not so with the Apostle Paul, who wrote his young friend Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee —" (2 Tim. 1: 6), for Paul was very active and wanted to see all his friends active in the cause of Jesus Christ. He aroused interest, created enthusiasm and secured co-operation. And it's a lesson to our times to remember that Paul wanted to stir up the latent gifts in Timothy, so that he would become efficient. There is so much latent energy in the most of us, that its application would greatly increase the scope of our churches and the denomination at large. The spirit of the agitation merely wishes to stir up these latent gifts, the dormant powers, the virtues and qualifications of body, mind and soul of our membership at large, now inactive, in a general advancement of Christ's kingdom.

GROWTH AND EFFICIENCY.

We belong to no mean body of Christians. We are a growing Church—our German Evangelical Synod, now numbering 972 pastors in charge of 1,338 congregations, of which 384 are filials—e., served by the pastor of a neighboring church. This shows an increase of sixty-seven congregations, but a decrease of six pastors. Affiliated with us are 108,962 families with 259,593 communicant members, a loss of 6,602 communicants, partly due to the former incorrect method of counting the membership. But look at the brighter side of these figures—look at the quarter-million members, of which you are one. What a host, and what a power for good when all stir up the gifts of God that are in them.

Yet growth is insignificant unless it be the measure of efficiency; and that is not always denoted by numbers. The efficiency is rather a matter of the good that has come to the individual through worship, through the preaching and teaching and the actual ministry. Beyond a doubt, the 56,583 services and 3,013 communion seasons must have been times of refreshment to the 256,593 members. The 10,367 attending catechetical instruction and confirmed last Palm Sunday were certainly prepared for the battle of life. What must the teaching of the Bible lessons have meant to the 114,752 scholars and their 11,771 teachers and officers in our 1,062 Sunday-schools. Then our pastors went forth to receive 19,060 by the rite of baptism, pronouncing the blessing of God upon 13,351 marriage vows and preaching the comfort of the resurrection

hope at 11,880 graves. We know not how many hundred thousand calls were made by the pastors while ministering to the sick, the afflicted, the well and the strong. In a measure these figures denote efficiency, for good has been done in Jesus' name wherever hearts were open to receive Him.

LOYALTY AND ADVANCEMENT.

Think of the quarter-million worshipping with you—"one in hope and doctrine, one in charity." You begin to feel that you are a part of a great body marching "with the cross of Jesus going on before." Wonder whether all attended every service? *Did you?* What if all were active in church work, interested in the services, in the other members, in the societies, in the Sunday-school, in Bible reading, in family prayers, in the sick and the poor, in orphanages, asylums and hospitals, in home and foreign missions, also the emigrant mission, and in the educational institutions! Yes, what if the quarter-million really loyally and royally supported every movement of the local congregation and the denomination with their own work, own money and own prayers! And loyalty means love for all of these works; yet love without service is an absolute impossibility.

Loyalty demands getting into line somewhere and shouldering some responsibility, giving of time and talents to the service of the Master. Perhaps you were one of the 5,619 members of the 848 Ladies' Societies, or one of the 25,991 in the 492 Young People's Societies. There were also at work twenty-three societies for young men only with 853 members and eighty Missionary Societies with 4,370 members. But these covered only a small portion of the entire membership, while some of the members "belonged" merely to "belong." Loyalty demands service, so that members everywhere have been classified as either "workers" or "shirkers." The new year is an opportunity for service. Why not have such societies in all congregations, thereby placing the responsibility for active Christian service upon the members by opening the channels of work to all alike?

Loyalty demands service of the very highest type. The service rendered our Church is visibly rendered our invisible Lord. Therefore only the best is good enough. Should not our church councils, officers and committees apply the same business acumen in their church affairs which has made them so successful in worldly affairs for this reason? Business men talk much of "debit and credit," but when it comes to working out the budget of the church they often utterly fail to see that the actual expense can never be met by the actual receipts from the members on the old basis. So often we lack that sound working basis in our congregations, although we know that Jesus will strike the trial balance. We need advancement in the business affairs of the local congregations. At the same time we should add into the budget of our congregation its just proportion of the work and expense of the denomination. If we are a part of the whole, then our part is of as much importance as what we may need for our ourselves. Did you ever look at

it in that light? And what is more, the promptness with which we meet that part insures the success of the whole. Our advance inspires others. Our success urges others on. As we progress the entire work progresses. Let us not retard the whole by our inactivity, our listlessness, our failures.

In our Synod we need pastors, teachers and missionaries at home and abroad. We need more and enlarged educational institutions. We need church extension. We need to broaden our charitable work. A quarter million people should be able to do it if every one became an agent for the whole, if every society, congregation and individual shouldered a part of the responsibility and the financial burden. Therefore the matters of the denomination must become the concern of everyone. Our boys and girls must be won for Christ and the respective congregation, the interest of our young men and women must be sustained while the men and women must live, yes *live* for their Savior and His Church. In these things the quarter-million must advance. But let it be with system, with organization of the forces, with a clear conception of our needs and opportunities. Shall we not stand united for better Christians, better homes, better congregations, better societies, better educational facilities, better eleemosynary work, better missionary efforts, yes—for better methods and better things in general for Christ's sake?

ADEQUATE SUPPORT.

We thought we were doing much when our congregations raised \$966,531.11 for their own support, but that is only six cents per member a week. True enough, \$322,551.48 were spent in the erection of suitable churches, schools and parsonages, another \$124,673.66 for needed repairs, and still another \$234,711.85 to reduce the indebtedness of the congregations, but it remains an open question how much of this vast sum of \$1,648,468.10 was given by the quarter-million from a free heart and will and how much had to be earned in some other way. And just contrast this sum with the meager amount of \$155,181.63 which these self-same quarter-million gave to the Lord for the advancement of His kingdom around us. To support his church the individual gave six cents a week, and for all the purposes of his church a little more than twelve cents per week, while for the great work of the Church at large he had but a trifle more than one cent per week.

Is it right that a quarter-million people spend a million and a half dollars in their own midst and only a trifle more than an eighth of a million on hospitals, asylums, orphanages, educational institutions, missions at home and abroad, church extension, the support of superannuated ministers and ministers' widows and orphans? Think of it—he price of one newspaper for the Lord and the price of six for our own work. That is where the quarter-million will need to stir up the gift of God, the earthly stores He has given us.

Whatever congregations may want to do for themselves, the benevolences of the Synod dare not be overlooked. Look at the comparatively

small amounts needed from each of the quarter-million during the coming year: for educational purposes twenty-five cents, for home mission seventeen cents, for foreign mission fifteen cents, for support of superannuated ministers and ministers' widows and orphans ten cents, for church extension five cents, for synodical and district purposes six cents, and for the parochial-school board one cent, a total of seventy-nine cents on an average. The Sunday-schools will be asked to raise about two cents per member for the work of the Central Sunday-school Board. But all of this is such a small amount that many will do a great deal more. However, it is the one who gives nothing as yet that we would remind of Paul's word to Timothy.

When all the quarter-million begin to give as God has prospered them, both in their support of their own congregation and the cause of the church at large, then will the work advance even more. In this even the trifle of the poorest member will count. Think what God has done for you. Think of Paul and Barnabas and the churches of Asia Minor. No matter what your system of finances, what offerings taken, just simply say to your pastor: here is my annual, my weekly offering toward the benevolences of our Evangelical Church as God has prospered me.

But we are all looking into the future. In order to provide adequately for it we must soon begin to endow our colleges and missions and other institutions. Sooner or later we will raise a Million-Dollar-Fund for the educational institutions, partly to increase the present facilities, partly to provide for the future. And you will want to share in that.

TRANSMISSION OF POWER.

You will agree, that if all did their utmost, matters would progress more rapidly. But it is a long way between thinking and acting. "Emotion is no substitute for action." That's our motto! The power of the argument which appealed to your mind must be translated to your will and then to your actions. Will you not therefore say: "The love of Christ constraineth me?"

You who read these lines might transmit the power of the argument, the appeal of the cause, to your family, neighbors and friends. You might become the agent to stir up the gift in others. Just become a factor for good in your congregation, support the pastor in the work, assist where needed, and without first being told to do so, and then get others and make them active. For Paul wanted to stir up the gifts in Timothy, so that he would in turn stir up the gifts in those with whom he came in contact. And so we say to you: "Emotion is no substitute for action."

Therefore we put you in remembrance,
that you proceed to stir up the
gift of God in you and
then go to stir up
some one
else.

The Roman Lamp.

RETOLD FROM THE GERMAN.

On the wall of my study hangs a small ancient bronze lamp. The handle, a small dolphin with the tail curved upward, fits the hand firmly and comfortably, at the same time protecting it from the flame when an unexpected draft of air should turn it backward.

The little lamp speaks to me of days long past and of the people whom it served, and when I fill it and the flame slowly brightens, spreading its ruddy glow through the darkness, many figures out of the dim long ago seem to appear, at first vague and unreal, then plainer and more definite.

I had it filled again this evening, and the flame burns restlessly and changefully, as though it was being hurriedly carried for quite a distance. At last the light becomes steady and quiet. To my mind, longing for a tale of the things it had seen, it seemed to fall upon a darkened passageway, the damp cool breath of which seemed to penetrate the room. The hand that held the lamp seemed to tremble a little, and looking closely, I saw it was that of a young girl, who held the lamp aloft for some approaching figures that they might not stumble in the dark and narrow passage.

"Ah, this is well," said a man's deep voice, a little subdued. "There is old Caius again with his lamp. We have missed him sorely, and I had already begun to worry about him."

"That Caius?" said a woman's voice; "does Caius wear a white tunic with red stripes, and has he long brown locks?"

"What an idea!" said the other, gazing intently in the direction pointed out by his companion. "That is none of ours," he whispered, "I know them all."

"How came you here?" said the woman, addressing the maiden, who held her face so that the folds of her garment almost concealed her features. "Who brought or sent you here?"

"Caius," was the brief response.

"Where is he himself?"

"He could not come to light the dark passage for his friends, and so I took the lamp."

"Then he must be very ill," said the woman sympathetically.

"Caius is not ill," whispered the girl.

"What else can keep him away?" asked the man skeptically; "can there be anything more important to him than this meeting?"

The girl's head dropped and she gave no answer.

"Why don't you speak and tell us who you are?" asked the woman; "are you Caius' granddaughter? You seem too young to be his daughter."

"When you see Caius again he will tell you," she answered; "it is

Caius' lamp, what of it, whether my hand or his holds it. The lamp gives light to you and your friends, could it do more if Caius held it?"

"Leave her in peace, Servius," said the woman, "you see she is no slave, and she is right, it makes no difference who holds the lamp."

"You are mistaken, Plautilla; she is a stranger, and we must always be on guard, for the betrayer never sleeps. Do you not hear her speak only of *our* friends; she never calls them hers."

"But Caius trusted her."

"Then let her tell what keeps him away, and how she came to hold his lamp."

The sound of approaching steps was heard, and the girl raised the lamp again, asking Servius to step aside, so as not to hide the light from those approaching.

"Do you know that stricter ordinances have been passed, and that new sacrifices are to be made? They say it is the work of Libius."

"Who told you of it, Catulus?" asked Servius.

"Everybody says so. The time will be when Libius will deplore—"

"So you believe that Caius' dream will come true, that his lamp will show the house of Libius the way to the cross? It doth not seem so now."

"The ways of the Lord are strange and dark. But has not another taken the light? Who is it?"

"A strange maiden, who will say nothing about herself."

"Has Caius sent her?"

"So she says."

"She has his lamp and only he could tell her of the way."

"What is your name?" said Catulus, turning to the girl.

"Call me the friend of Caius," she answered, covering her face a little closer with her palla.

"Will the friend of Caius keep faith toward his other friends?" asked Catulus, bending down to the girl, who was seated on a low ledge of rock, where the light could shine into several passages.

With a quick, skillful movement of the light the shadow of the dolphin was made to hide her features, as she replied.

"You see Caius trusted me."

"Then we too will trust you," said Plautilla, kindly, stroking the girl's face gently, so that the end of the palla dropped over her shoulders again. "Caius has proved a true friend and guide to all of us, and that he will remain. Put your lamp down and come with us to the meeting, as Caius was wont to do."

"But the lamp would go out," said the girl; "See!" as a gust of air coming down one of the passages disturbed the quiet flame and threatened to extinguish it. Holding her hand over the flame to protect it, a ray of light for a brief moment illumined the maiden's features.

Catulus gazed upon her in ill-concealed surprise as the others passed on, calling on him to come with them. "Go on," said he hastily, "time flies, and who knows how long we shall be allowed to meet here."

I will wait until the last ones pass by and then come with the lamp-bearer."

"The noble Catulus will not betray me?" asked the girl anxiously, when they were alone.

"What does this mean? What can Virginia, the daughter of Libius, want here with those whom her father persecutes? And she comes, as she herself says, as the messenger of a slave?"

The maiden's features told the conflict of her emotions and her eyes sought the ground.

"It must be something very uncommon," continued Catulus, "that moves a maiden of a noble family to such an undertaking—or," and he gazed searchingly into her face, "has Caius been tortured and confessed, and is Virginia serving her father?"

"No slaves are tortured in the house of Libius," said the girl proudly. "Moved only by my entreaties has Caius left the lamp to me."

"By your entreaties?" said Catulus sarcastically. "Does the daughter of Libius descend to ask favors of a slave? Or—is it possible—his dream? But no, it can hardly be so. And yet, all things are possible with God. Has the God of love already found entrance to your heart, and do you too feel that all, slaves and free, are children of the one God, united in His love?"

"That sounds almost like Caius' words, and I never wanted to listen to his foolish talk."

"Then tell me at last what brought you here!" said Catulus in a tone that forbade further delay.

As one ashamed Virginia cast her eyes to the ground, finally saying softly, "I was the fault of his punishment for a small mistake—no, it was no fault of his; I let my pet peacock escape—and only because Caius was not immediately at hand to get him back. Oh! if I had only thought that such a punishment could await him—and I had never thought of it that slaves could feel as we do."

"Yes, when will Romans learn that slaves stand just as high in the eyes of Him who died for all of us, as does the noble Libius himself. And so you took pity on his sufferings? And is the punishment over now, or is the final act yet to follow?"

"Oh!" said the girl, shuddering, "never again shall a slave be punished! When I saw his flesh quiver under the lash, and the blood flowed, I seemed to feel the pain myself. And yet he had no angry look for me; he even sought to quiet me. But how could I be calm? The awful scene was always before me, and in the night I went secretly to him with a cooling beverage and entreated him"—after some hesitation the girl whispered—"not to be angry with me. I never spoke to any one about it, but believe me, noble Catulus, when he told me that he had not been angry with me, I felt easier. I stayed with him, and during his short, restless slumbers he spoke of friends who would miss his light. He was much disturbed when I told him about it, and only after repeated

and urgent entreaties did he consent to give me his lamp. I had wronged him, and that should not be, not even toward a slave."

The girl gazed frankly up to Catulus.

"Who taught you this?" said he in surprise.

"No one," answered the girl, "I felt it."

"Could Caius' dream come true?" said Catulus to himself, thoughtfully. "Yes, is it not providential that the daughter of Libius should hold Caius' lamp? Come with me, Virginia, to hear the sacred words; it cannot be in vain—"

"Where would you take me?" said she, resisting his gentle persuasion.

"To those whom Caius calls his friends."

"But who will hold the lamp? I promised Caius not to put it out of my hands," she said, hesitatingly.

"Then take it with you."

Carefully the girl turned the lamp so that the fitful gusts could not extinguish it and followed Catulus into a low vaulted room where many men and women had already gathered. All classes were represented, and in their midst stood a venerable old man to whose words all listened eagerly. A reverent silence held the listeners, and none noticed the strange maiden, who had remained standing at the doorway. At first merely curious, her mind was soon fully absorbed by what was going on. Forgetting herself and everything around her, she listened breathlessly to the story of the raising of Lazarus, which was followed by that of the young man of Nain. And when, at a sign from the priest, the audience sank to their knees, she, too, following an irresistible impulse, kneeled down and joined softly in the prayers spoken by those around her.

But after the benediction, when the priest had blessed them and some were getting ready to leave the hall, Virginia hastily seized the lamp and was back at her place before Servius and Catulus passed by, engaged in earnest conversation.

"Remember your promise," she whispered to Catulus, touching his garment.

He nodded and pointed to Plautilla, who, as one of the last to leave, stopped beside her.

"Catulus thought I might speak to you," she said kindly, "can I do anything for you? But speak quickly, for the way to the city is long, and I would like to go back with the others."

"If you will trust my guidance, noble lady, I can take you into the heart of the city by a shorter route; but first let me talk to you of many things that I cannot understand. I am Virginia, the daughter of Libius—"

"Of Libius?" cried Plautilla, astonished, regarding her distrustfully. Would not the daughter of Libius betray them?

Virginia read her thoughts. "Caius trusted me," she said, drawing herself up proudly. "Let me ask you first," she continued quickly, "if

the words of the priest are really true, or are they merely a fable like those which old Lucilla used to tell me when I went to sleep in her lap?"

"Truth!" said Plautilla solemnly, "just as true as it is that the sun shines outside, even though we could see nothing of him here; so true that all of us would be willing to die to prove it!"

"But why make a secret of it? Why do you not tell it abroad so that the whole city may learn it and know—"

"The world will not believe it, my child."

"Then it is only a fable after all, for if any one had really raised up the dead, people would make him king of all and would fall down before him and worship him."

"Do you know what happened to Him? They tortured and crucified Him for it, for His deeds were done in the open, this one and many more. But come, this is not the place to talk about this, nor have we time to do so now. But would you not worship Him and love Him with all your heart, if you knew that He would raise you up after death and give you eternal life and communion with Him? But come, I will tell you more at home. What road must we take?"

"But," said Virginia, holding her back, "if this is so, none need fear to die, as is the case now, where all cry out with fear when life seems to depart. Is that the reason why Caius longs for death, in order, as he says, to be raised up again and live eternally?"

"But would it not be terrible if Caius would have to return to this life, which holds so much of pain and misery for him? Do you think he would long to return?" In confusion Virginia gazed at Plautilla, who continued, "He who brought Lazarus from the grave, did so to prove to us that He had the power to do it; but we who believe in Him and worship Him, He raises up to a better and more beautiful life with Him, where there will be no mourning nor crying nor pain any more. This is what Caius longs for."

"Then why does he not die at once?"

"Because the same God has commanded us to wait until He calls. He wills to prove His power in the living also, as He did with John, and the apostles, who walked with the Lord of life and death here upon the earth, and told His story to the Romans. They would not believe him and demanded that he recant."

"But he could not do that! Can I say that black is white, or that I am blind?"

"They threatened him with seething oil—have you ever burned yourself?"

"A blundering slave once dropped molten wax upon my hands. I had her whipped for it."

"Was the pain less because she too suffered?"

"Should I alone suffer for her blunder?"

"Poor child! How dark it is in your heart! You have much to learn."

"What must I learn?" asked the maiden proudly.

"To forgive! Catulus has told me that you would be just even to your slaves. Is it justice to make a servant suffer purposely, although she only blundered? The God who raises the dead unto a newness of life, tells us to love those who injure us, to forgive them sincerely."

"Tell me something else—how can I love those who injure me—that is weak and cowardly."

"Is He weak who reigns over life and death? He forgave—"

"Tell me rather of the man to whom the seething oil was shown. What did they want with the oil?"

"They cast him into it."

The girl cried out for horror. "How terrible! Could they be so cruel?"

"Yes; and it was an old man; John, the disciple whom Jesus loved."

Horried, Virginia hid her face in the folds of Plautilla's garment.

"But listen; whole and unharmed was he taken from the awful bath; no wound, no pain was found upon him. Thus the Lord protects those who love Him above all."

"That is a myth, that cannot be so. Who can prove it?"

"Those who were there. I too knew an old man who witnessed it and afterward believed in the Lord."

"Tell me more," said Virginia. "Is it possible that this happened here in Rome, and that none speak of it? I have never heard it; perhaps no one knows of it."

"We must go home," Plautilla interrupted the eager girl. "They will miss me at home, and later I will tell you all. Ask Caius."

"The slave? What could he teach me?"

"What we all learn at these meetings. Did you not come here for his sake? Did he not tell you what—"

"No; I came, because I was curious to learn why he longed to be here. Now I would like to stay here."

"It cannot be; we must go. Show me the way," Plautilla answered decidedly.

Virginia held the lamp aloft, turning it so that the shadow of some projecting rocks and the handle of the lamp formed an oblique cross, the top of which pointed to a narrow passage on the left.

"But that is not the usual way," said Plautilla anxiously, holding back; "where do you lead me?"

"It is Caius' road." Virginia went on, stopping from time to time to find the oblique cross, and then proceeding in the direction which it indicated. Often the passage was so narrow that Plautilla, who was tall and stately, could make her way only with difficulty; then again it widened, so that the two could walk side by side, when Virginia immediately propounded new questions. Once Plautilla stopped alarmed, raising her hand in warning. "We are under the streets of the city," said Virginia, explaining the sounds.

Soon the path began to ascend, the atmosphere became lighter and purer and was laden with the perfume of blossoms. Ascending a short

stairway Virginia extinguished the lamp, hiding it in the folds of her garment, and parted carefully the branches of shrubbery which concealed the outer opening of the subterranean passage, and then slipped softly out. The shrubbery was at the same time the background of a pretty grotto at the end of a lonely, narrow lane.

"Where are we?" asked Plautilla in surprise.

Virginia gave the name of the street.

"Did you know the way before this?"

"No; Caius told me how to find it; it was not difficult," she added in reply to Plautilla's look of surprise, "everything was easy when I had made up my mind to do it."

"Come with me into my house. The daughter of Libius must not be seen alone on the streets at this time of night."

"A short walk took them to Plautilla's residence. Softly opening a side door, the two women entered. A hall led to the atrium, through which they silently hurried to the women's apartments. But as they were passing those of the master of the house, the curtain parted and a hand was thrust out, grasping Plautilla's gown.

"O Cnejus!" cried Plautilla, "how you surprised me! I see you have just come from the feast."

"Like yourself. And what festivities could hold the serious Plautilla so long; who usually spurns even the most innocent pleasure and is displeased when I make an occasional offering to Bacchus?"

"No festival, Cnejus."

"Of course I sought you in vain at the home of Clavia, where I supposed you were. They were all asleep and knew of no visitor. Perhaps, then, you have been at some fortune-teller's to have the future told from the paths of the stars?"

He leaned against the door-post, and Virginia saw that he had come from some carousal, his eyes were restless and the color of his face was heightened.

"You know, Cnejus, that I never go to a fortune-teller's; I despise all these delusions."

"For some time you have also been keeping away from the ceremonies in the temples."

"I do not believe in gods of stone and metal, that can be destroyed as they have been fashioned."

"One should almost think you, not I, had been offering to Bacchus. But you know I care little what gods you worship; every one to his taste. As for me, I regard reason—"

"The last time it was fate."

Cnejus laughed. "Good proof that it is unwise to bind one's self to one idea. One must have freedom to change his mind. But see, is that a new slave?" He was going toward Virginia, but Plautilla motioned him to his room, saying,

"You had better retire now; I too shall seek my couch."

* * *

"I was with those who live again after death, but I know how to keep silence," said Virginia, as she put the lamp into Caius' hands, and then retired to her apartments, where she brooded for hours over the new and strange things she had heard. "All children of the one God, slaves and free." If that was true, then the slaves who had thus far been but playthings for her moods, had the same rights which she enjoyed; yes, they could even demand consideration and love from their masters!

In spite of the cruel punishment Caius remained humble and obedient, doing his work better and more faithfully than the others. What was it that made him thus? Virginia attempted to put herself in his place and told herself that she would have resented an equal injustice with obstinacy and bitter hatred. Something of the great, infinite Love that alone could accomplish miracles like this, moved her soul and opened her eyes to the injustice and selfishness which ruled her life, and also for the misery of those beneath her, who were beginning to appear to her as human beings.

* * *

"You are certainly right, noble Libius; there ought to be greater strictness toward those who do not believe as we do, but I see no danger for the state. Why, we have even suppressed the Hebrews, and what other religion has ever gained such wide adherence? We have all kinds of religions and gods; Rome has received them all and has not become weaker, but stronger. The more gods there are, the better for us."

"Assuredly," answered Libius, who was bidding farewell to his friend Cnejus, and was just entering the peristyle. "But all must be subordinated to the state; the worshippers must not disobey ordinances. They must worship the emperor and offer sacrifices to the gods of Rome."

"You are right as usual. Really, I care nothing for this conflict of religions—"

"Because you have not concerned yourself with it, or you would realize the importance of the subject." Cnejus smiled skeptically. "You will see," continued his host, "whether the guests at the banquet of Vitellius to-day do not share my opinions. I know these revolutionaries from my sojourn in Asia; they are quiet and unobtrusive, as though there was no harm whatever in their doings, but left to themselves, they corrupt the very nerve of government. Have not our gods led Rome to victory? What more can other gods do? Have they not made us great and happy—"

A loud outcry interrupted his words. From the inner apartments Virginia came running excitedly toward her father, "Command Castor to stop! He is scourging Caius!"

"How dares he do this without my command?" asked Libius angrily. Hastily taking leave of Cnejus he hurried to the slave's apartments.

Virginia wanted to follow, but Cnejus detained her with some polite platitudes.

"Pardon me," she said impatiently, and anxious lest he might have recognized her recently in his house at night, "I must see what is being done with Caius."

"Is it possible that any one stands so high in the beautiful Virginia's favor, that she finds no time to answer a morning greeting?" he said sarcastically.

"It is only an old slave," she answered quickly, glad to know that he had not recognized her.

Cnejus laughed outright.

"He must be very valuable indeed, to enjoy such enviable intercession. But perhaps the fair Virginia will permit me to accompany her. I assure you, the desire to see him whose misfortune excites you thus, is irresistible."

At the entrance to the garden, to which the narrow passage from the dining hall led, stood Libius, his countenance aflame with anger, commanding the excited group of slaves to be quiet. With humble mien Castor, the overseer, approached him, whip in hand, to tell his master that Caius had been caught in the act of inciting the other slaves against the emperor.

"That is a lie, low, vulgar slave!" cried Virginia, stepping forward. "Caius would never do that. You all hate him, because he is better and more faithful than you are!"

"Then, mistress, command him to worship the emperor's image and sacrifice before it," said Castor maliciously.

"Worship is due only to the gods," cried Virginia.

"Still! You know not what you speak," cried Libius.

"My father! How can Caius worship any other but the great, eternal God who can raise up from the dead? Can Caesar do that?"

"Shall I let Caius go free, lord, since your daughter—"

"Into the dungeon with him! To the lions!" shouted Libius in uncontrollable wrath. "Not a moment shall he stay to spread his vicious thoughts among you!"

"Why do you not allow him to continue, noble Libius? Why rob yourself needlessly of so good a worker?" said Cnejus, much amused at the proceedings. "Only by giving attention to such foolishness does it become important; ridicule him and his babble is harmless at once. There is nothing that brings one to his senses quicker than to be made a laughing-stock. Perhaps the valiant Caius would have us bow down to him? Or, maybe, he can show us how the dead are raised up? Is there no dead dog or ass near by, on which he can test his skill?"

The other slaves began to laugh, and one of them, returning after a few moments' absence, threw a dead cat at Caius' feet. Even Libius was moved to laugh, but hardly controlling his anger, his eyes sought Virginia, who was gazing fixedly at Caius.

"On, great Caius," continued Cnejus, "show your power. Use your black art and make your mistress' pretty pet frolic at her feet once more. Quick, now, and let us see your good will."

Caius, whose back still showed the bloody traces of the lash, lifted his head and said humbly, "Master, only the Almighty God can give back the life which He has taken. To Him only is honor and worship due."

"Do you still doubt his stubbornness?" cried Libius. "Away with him! the worthless dog is fit only for the circus!" His words were addressed to Castor, but his eyes were on his daughter, who, in a moment, had thrown herself in the midst of the slaves. "Back!" she cried, "let no one touch him!"

"Mistress," said Caius softly, "you cannot help me, and it is your own ruin."

Libius seemed to doubt his senses. Glancing about to see whether Cnejus were still there, he seized his daughter and roughly pushed her toward the female slaves, who had kept at some distance, commanding them, in a voice quivering with rage, to take her to her apartments and keep her there until he came. Such a command suffered no delay or resistance, and the slaves removed the struggling girl, while Cnejus, unnoticed, betook himself away. Familiar sounds told him that full punishment was being meted out to Caius.

When Libius entered, Virginia lay upon her couch, sobbing loudly. The girl arose quickly as her father entered, and with flashing eyes and passionate words took him to task for his cruelty to Caius.

"You are ill or distracted, and I shall send for the priests to quiet your mind again," said Libius sarcastically, but with ill-concealed anger. "Since when is a miserable mutinous slave a fit object for the pity of a Roman maiden?"

"Is he not a human being like you and I, and does he not feel as we do? Has ever a slave been as good and faithful as he has been? What right have you to take the life which you cannot give again? If you were in his place—"

Libius laughed out loud. "Now I must indeed doubt whether you are in your right mind; you speak like a silly child."

"I am neither ill nor silly, and I am no longer a child," replied Virginia, keeping her composure only by an effort.

"No, you are no longer a child, and I should have thought about wedding you long since; you would speak more sensibly then."

"Do not speak of that," said Virginia, with an impatient gesture.

"You are right, it is better to act at once than to talk about it. I know whence these wicked thoughts come. Shame on you Virginia! The sooner the wretched slave receives his due, the better. Torture—"

"Do not torture him, have pity on his age," entreated Virginia; "Let me speak to him, he will tell me what you want to know!"

"You shall never see him again! Even the most cruel death is too lenient a penalty for him. Shall I endure rebellion in my own household?"

With a cry of horror the girl sank to the floor. Her father gazed upon her with mingled rage and astonishment. Calling some attendants he commanded them to keep a strict watch over her.

"Better act at once than waste time talking—"

When the darkness had settled down upon the city, the side gate of the house of Libius was softly opened and Virginia glided out into the night, her figure concealed by a dark cloak. Her feet scarcely touched the ground as she hurried onward to the narrow lane that led to the entrance to the catacombs. Parting the shrubs that concealed the opening, she lit the small lamp which she had hidden in her garment and walked swiftly on. She was not at all lonely; it seemed as though Caius' eyes were upon her, and he was keeping her company. At the place where she had held the light for those who came to the meeting, she placed it into a small niche, sank upon her knees and loudly called for help to the God of whose existence and coming to the earth she was now fully convinced.

Even as she prayed, steps were heard approaching, and looking up, she recognized the venerable priest to whose words she had listened on her first visit to the secret meeting.

"Who are you, my daughter?" he asked. "You have preceded even me. I come to give warning. Our hiding place seems to be betrayed; we are no longer safe here."

"Venerable father! I need help and guidance!"

Wonderingly the aged man gazed upon the young girl whose garments showed her rank and social position, but who was nevertheless serving as light-bearer in this secret passage, and repeated his question.

"I am the daughter of Libius, who yesterday condemned the slave Caius, for whom I seek help."

"Help for Caius? Why has he been condemned, and for what?"

"To be cast before the lions, because he refused to worship the emperor."

"So he will be first among those counted worthy to suffer for their faith and die for it," said the old man, gazing heavenward. "The days of peace and rest are still far off; when wilt Thou, O Lord and Savior, give unto Thy cross the final victory?"

"But there are so many of you; why do you not go and set Caius free?" cried Virginia. "I will go with you, for I cannot return to my father's house, where I cannot obey the God who raises up from the dead."

"You are a tender child and do not know what awaits you when you join us," said the priest earnestly, placing his hand upon her head.

"I would live again, when I am dead," Virginia answered simply.

"Death is no easy matter, and it does not come quickly. Tortures of every kind go before, and at last a slow and cruel end awaits the Christians," said he as he gazed doubtingly at her.

"But they told me that afterward there would be eternal life in another world, where sorrow and pain cannot trouble us any more."

"That is for those who remain faithful to Him, who bear their martyrdom valiantly and do not deny Him in their agony. Couldst thou do this?"

"I firmly believe that He who raised Lazarus from the grave, made John go forth untouched by the seething oil, and rose again himself on the third day, will stand by me and help me to that better world."

Struck by her earnest simplicity the venerable priest gazed upon her silently for a moment. "And wilt thou be faithful to His name, not curse Him, when pain and death threaten thee?" he asked.

"How could I, when I hope so much from Him?"

"O Lord, Thou hast done great things for this tender child!" he cried, deeply moved. "Should I give thee the sacred baptism?"

"What is that?" said Virginia.

"Do you not yet know that in baptism our God promises—"

"I only know that the God who has created all, has appeared upon the earth; that men have seen and known Him; that they have told you of it, and also how He raised the dead, and gives to them who love Him another life after death, where there is no more injustice nor misery, and where the slaves, who are beings like us, will be free. When I heard what threatened Caius, my mind was made up—"

"And this life in the light of His mercy and righteousness He promises to you most certainly in holy baptism."

"Then baptize me, honored father, that I may have His promise!"

* * *

The house of the noble Vitellius was filled with the sound of revelry. The guests reclined upon the swelling couches, richly perfumed; wreaths of violets were upon their brows, and precious crystal goblets of sparkling wine before them, which, hardly emptied, were at once refilled.

"I thought to find Catulus here," said Libius to the host, trying in vain to forget the scene with Virginia. Now he knew why he had already hated these revolutionaries when he came in contact with them in Asia; it was a sort of presentiment that he would have to defend himself against them in his own home. Yes, he would persecute them bitterly, then Virginia would come to her senses again. His own proud, beautiful Virginia! It was ridiculous to think of her as one of them! Nevertheless he could not banish his anxiety, though he sought to drown it in violent talk, or excited conversation.

"Like Servius, Catulus has for some time despised all pleasures," answered Vitellius. "He keeps away from every merry gathering and handles his fortune like an idiot. They tell me he intends to set all his slaves at liberty, and Servius is even said to be openly opposed to the games in the circus."

"Set his slaves at liberty!" cried Libius; and it seemed as if a voice whispered to him, Are they not human beings like you and me? "Only an idiot could do that!" he cried loud and angrily, in order to overpower the voice within him that said, What right have you to take his life?

"That means to spread dissatisfaction, and is dangerous to the state!" cried another.

"Ha! It has sometimes taken less than that to incite a mutiny of slaves!"

"It is the poison of the strange teaching which has come over from Asia!" cried Libius, springing to his feet. "It must be stamped out with fire and sword! We shut our eyes to the evil of it, and vice becomes bold as soon as it seems to go unpunished."

His words were vigorously applauded by those who saw themselves already attacked in their dissipations, each one thinking only of defending himself by threatening with destruction those whom he did not even know, but in whom he saw the enemies of his comfortable, selfish enjoyment. And as the flame, once it is fanned into being, immediately begins to spread, thus the first word was enough to arouse general excitement. Personal feelings, such as secret hate, the long concealed desire for revenge, jealousy, envy and all the wicked passions, which had thus far had no opportunity of asserting themselves unrestrained, seized upon this pretense. And from the banquet hall the words found their way into the street, each one carried away with him what he had heard and determined to establish its truth. Large numbers of suspected Christians were pointed out to the authorities, while the people greeted joyfully the prospect of a new excitement and the hope of at last abolishing what they took to be the cause of all their troubles.

* * *

Plautilla was busy working garments with some of her slaves, while others served a loom in an adjoining apartment, when her husband entered to tell her that Libius' daughter had disappeared, and that no trace of her could be found.

"Is that the truth?" cried Plautilla alarmed, putting down her work. "Where may she have gone, and what can have become of her?" She motioned the slaves to withdraw and repeated her questions when she was alone with Cnejus.

"She is gone, that is all I know," he answered carelessly. "I told you already of the quarrel she had with her father on account of the slave, and of his silly babble about one who could raise up the dead. Libius put her under the care of attendants while he was at Vitellius' banquet, and she must have taken advantage of his absence to escape."

"And is he angry, or does he grieve and repent of his harshness?" asked Plautilla anxiously.

"Of what should he repent? He had a right to act as he did, although it may not have been very wise. Now he is consumed with grief, but his anger would return at once, were she to be found again. He sees danger to the state in this new strange teaching and would see all those punished who even talk about it. It is ridiculous! If mere children, like Virginia, and slaves, like old Caius, can be dangerous to the state, it must be in a bad way indeed. At the banquet the talk was of nothing else than about this new way, which no one knew, but which nevertheless all feared."

"And what said Libius, when he heard of Virginia's disappearance?"

"Libius' wrath is like a wild torrent; at first he wanted to punish

severely the slaves who brought him the news; but the cries of the wretched ones would not have restored his daughter to him, and he suddenly forgave them."

"And Caius the slave?"

Cnejus laughed. "Libius is wealthy enough to cast his slaves before the wild animals, if it pleases him, but it is foolish. In spite of his age Caius seems to be a good worker, better than the others, who hate him for it, and it is certainly immaterial what gods he worships. It is too bad to sacrifice him for a passing whim, just as it is foolish not to punish the slaves who slept instead of watching over his daughter. He knows not what he does."

"O, is it not unheard of and cruel to thus condemn a man to death as Libius does?" cried Plautilla, unable to control her emotion. "No one should have such power over others, for we all have the same feelings and therefore the same privileges—"

"What silly talk!" Cnejus interrupted her. "One might think even you were in sympathy with these new ideas, which worry Libius so greatly. Shame, that would be worse than disgusting! But no, pardon me; I was not serious," as Plautilla had arisen in indignation. "I know a Roman lady like yourself would not forget herself thus. But your natural goodness often leads you to ill-considered and foolish things; people might regard you as overwrought. I will forgive you this time, for Virginia's fate affects even me. Perhaps something new has been heard. I will go out and see."

"Have I, O Lord and Savior, already denied Thee by my silence?" said Plautilla to herself in great agony of soul. "Shall I lose the blessed glorious reward, that I long for, the blessed life in Thy presence, because I value the things of earth and a quiet respectable life too highly? Has the time come, when an open confession is required of us, when mere silence is already a denial?" The fierce inner struggle threw her to her knees and she prayed long and fervently. "Yes, it must be," she said at last, arising, "I dare not wait longer. My Lord and my God!" she cried, "forgive me that it is so bitter to leave everything for Thee! But I trust to Thee and Thy mercy; do Thou guide me now and forevermore!"

* * *

Great was the noise and excitement of the populace amid which the Christians were led to the dungeon. Surprised at one of their meetings in the act of celebrating baptism, a ceremony unintelligible to the pagan mind, and therefore regarded as a crime, they had not attempted to escape or to defend themselves, but had awaited the attack with the quiet dignity of a clear conscience, only shielding the priest in their midst with their own bodies.

With Plautilla, Catulus and Servius as her sponsors, Virginia had just received the seal of holy baptism. The sacred water had scarcely dried upon her brow, when she was already called upon to confirm her pledge and promise by public confession. With a hymn of praise upon

their lips the prisoners marched to the dungeon, where they were asked to give their names.

"Plautilla, the wife of Cnejus!" "Virginia, the daughter of Libius!"

Thus was Libius to find his daughter again!

He came late at night with the written permission to see his daughter.

"My father!" Never before had she loved him so; it was only now that she realized what she ought to have been to him. She threw herself upon his breast, and he held her in passionate embrace, as though he would never give up the child he had found again.

"What unhappy misunderstanding has brought you here?" he asked. "Your wounded pride made you wish to punish me, because I did not at once grant your wish. Speak, was it not so?"

Virginia shook her head. "Embrace me once more, my father! And pray, be not angry any more with your Virginia!"

"All is forgiven and forgotten. Come with me, I have already spoken with those who have your fate in their hands; you only need to show due reverence to the emperor's image and this childish mistake will be pardoned and forgotten forever. Come quickly, this is a dreadful place!"

With loathing and disgust the noble Roman glanced about him in the dark, damp room, where so many persons had been herded together, that there was hardly room to breathe, and where the very air oppressed him. He could not believe his senses as he recognized familiar faces. "Catulus! you here? Ah, I see; like me you are in search of some one who has, by some deplorable error, come into this nefarious company. And you too, Servius? And even the noble Plautilla? Am I dreaming?"

"No, noble Libius," said Plautilla going toward him, "we are here to publicly confess our faith, to suffer—"

"To die, if you persist in your foolish ways!" cried Libius. "Doubtless you are the ones to whose seductive words my daughter fell a victim! Come quickly, Virginia, let us hurry from this foul place!"

Firmly, though with tears in her eyes, Virginia left his side to take her place with the others. "I cannot worship the image of the emperor; I can worship only the one true God, who has delivered and redeemed me by His blood."

"What nonsense you speak!" cried Libius. "Do not think to persist in your stubbornness even now! This is no child's play, you have placed yourself in real danger, and only immediate and unconditional obedience can save you."

"My father, it is hard to let you go away alone, but I cannot be unfaithful to my promise. Could God raise me from the dead, as He has promised me, if I were to break my pledge?"

"What senseless words you speak! Who says aught of your death? Come with me and live, enjoy the pleasures of life that await you. I have ordered a banquet spread for you, and the night shall pass in dancing and rejoicing. I will prove to all that Virginia, the daughter of Libius, does not share the delusions of these wretches and slaves."

Silently Virginia shook her head, leaning on Plautilla as if seeking her assistance and protection. Again and again Libius attempted to induce her to come with him; he could not understand that she actually and voluntarily chose to remain in so dreadful a place. Then his anger overcame him. With hard, cruel words he disowned his daughter, pictured the sufferings that awaited her, and finally left the dungeon in a rage, bitterly denouncing those whom he held to be the cause of his daughter's error.

"It is better that he is angry; then he will suffer less," said Virginia sobbing.

But Libius had hardly left the prison when his anger gave place to the deepest despair. He loved his daughter more than anything else in the world, and now she was to be taken away from him thus! Not through illness, not through appointment of the gods, from which there was no help or appeal, but only by her own stubbornness! Never before had she acted thus—what had changed her so completely? What was it that gave her courage and firmness to withstand his command, his entreaties? Yes, to remain firm even when others, driven by curiosity or by way of pastime to visit the secret meetings of the Christians, yielded to the pleadings and entreaties of their friends and retracted.

Amid prayers, hymns and earnest conversation, wherewith the condemned Christians sought to encourage and strengthen each other, the few days of imprisonment passed quickly.

Libius had not given up hope of getting Virginia back. He hoped she would lose courage as soon as she saw the full seriousness of the situation, and would then say the word that alone could save her from the dreadful fate that threatened her.

In the meantime, new arrests were made daily. The people were impatiently awaiting the promised excitement, for all who refused to worship the emperor's image were to fight with the wild animals in the arena. Fight! It was murder, for how could the aged, the women and the maidens, fight against the half-starved brutes! And even able-bodied men had only their naked arms with which to defend themselves, and only lengthened their sufferings by fighting.

There was general sympathy with Libius in his trouble, for was it not plain that Virginia had fallen a victim to seduction, yea, even to sorcery, as in no other way could it be explained that a young and beautiful maiden, to whom life offered every pleasure and the best and greatest of its treasures, should of her own free will choose so horrible a death. He was permitted at the last moment to make another attempt to win her back from the cruel fate.

The circus was filled, and the hum of the waiting crowds penetrated even to the inner vaults where the condemned prisoners awaited their fate. The howls and cries of the savage brutes sensing their victims only heightened the awful suspense.

Pale and weary, but full of the hope and courage of faith, Plautilla and Virginia were clasped in each other's arms. "Only a brief little while and all is over!" "And the goal is reached!"

A commotion among those around them caused them to look up. Libius and Cnejus stood before them, and the howling animals and the cries of the impatient multitude added force to their passionate appeal. Libius thought he had prevailed as Virginia closed her eyes in horror and paled at the sounds. Seizing her hand he cried, "Virginia! Daughter!"

"O my father! If only my death could lead you to the Savior, I would willingly endure it twice over! The tortures of the most cruel death were nothing, if I could hope that you also, for Christ's sake, would suffer the brief agony of death, to live eternally where there is nothing but peace and joy, where all are brothers and embrace each other in boundless love. In that world there are no persecutions, no pain, no agony—"

"What foolish delusions! Too late you will discover that you have been cruelly deceived. Where could you find such a world? O, repent and listen to me!"

"The God to whom I pray and whom I adore dwells in the world of peace and eternal rest. My father! Will you believe that He is the true and only Almighty God, if I die peacefully and fearlessly? The sight of the savage animals may make me tremble, but I shall not be afraid. O father, I will gladly be the first to enter the arena, if only you will come to Christ and believe in Him! In Him who will stand by me till the end and receive me into His kingdom of peace for which I am yearning!"

At that moment the huge iron gates were opened.

Cnejus had given up the attempt to win Plautilla over. He called her an idiot, who had long deceived him, one whose virtue was hypocrisy, mere outward form, and who was not worth the joys of life.

"What can this little world offer me, that compares with Thy glory, my Lord and my God!" was Plautilla's answer, as she gazed heavenward with eyes to which the things of earth were already invisible.

"It is impossible to talk with idiots; they are disgusting!" said Cnejus. "Then perish, ungrateful wretch!" And with that he hurried away, erasing Plautilla from his memory.

"Beloved Virginia! My dear child! Listen to the entreaties of your father while yet it is time!" cried Libius in the height of his despair.

"Do not hold me father! See, the others are going before me! Farewell, my father! But here," as she loosened Caius' lamp from her girdle, "take this, it was my guide to the truth, it lighted the way to the cross of my Master. Remember me by it, and now farewell!"

Libius still held her back. "Do not leave me!" he cried, "How can I find the way without you?"

"Follow my God, and we shall meet again!"

"I cannot alone!"

"My Lord and Savior," Virginia prayed with uplifted hands, "make me strong and prove Thy power in me, a humble maiden! For Thy

name's sake, so that my father here may also believe and come to Thee!" Gently, but firmly she put aside her father's passionate embrace and stepped fearlessly into the arena with uplifted head and eyes directed heavenward.

The tender, beautiful girl, well-known to many as the daughter of Libius, aroused the pity of the multitude and the tumult of the great throng suddenly subsided. With outstretched arms Virginia advanced directly toward two huge tigers crouching ready for the fatal spring. Her face turned toward her father she sank to the ground; a last farewell motion of her hand, and all was over.

The next day Libius voluntarily announced himself a Christian. "The God who can inspire a tender child with such courage and heroism, is the one true God. Him will I worship and in His name will I die."

Guide Posts.

"The fault is in the chimney," said the expert who had come to see what was wrong with the kitchen range. "A stove has, of course, no draught in itself; it is only its connection with the flue that makes the fire burn and the smoke ascend, and the higher the chimney the stronger the draught. At shops and foundries, where fierce fires are needed, they run their stacks up to a great height. Your stove clogs, chokes and smokes because your chimney is too low. You must build higher." His words remind us of other fires that burn low and choke too easily: of love and aspiration so often clogged by life's daily worry and fret; of faith that only smoulders instead of flaming bright and bearing away the petty troubles and worries which seek to smother it; of hearts and lives that grow cold and dull because their upreach is not high enough. The upward drawing is not strong enough to give vigor to the flame and to whirl away the refuse. We must build higher.

Think of the man behind you. Your open car-window gives you pleasure and the other man pneumonia.

There is always someone else to be considered. His right limits yours.

Disregard of the other's right is *nature*. Consideration of the other's welfare is *grace*.

Civilization consists in the *adjustment* of one's personal right to another's equal and conflicting right. Christianity consists in the transmutation of Christ's law of love into *self-abnegating service* of one's neighbor.

Law *compels* a formal adjustment of rights. Love gladly *seeks* the other man's welfare at the cost of its own desire.

The world will not be an entirely comfortable dwelling place until *love has warmed law* into living.

The Christian is honored with the high commission of loving his neighbor as himself. The fulfilling of the commission will establish the Master's kingdom.

The Story of our English Bible

ON THE OCCASION OF ITS TERCENTENARY, 1611—1911.

PROF. S. D. PRESS, EDEN THEOLOGICAL SEMINARY.

On the 16th of January, 1604, the second day of the Conference at Hampton Court, summoned by King James I. to settle the grievances of the Puritans presented in their famous "Millenary Petition" (signed by 1,000 clergymen of the realm) the following discussion took place between the King, Bancroft, the bishop of London, and Dr. J. Reynolds, the leader and spokesman of the Puritans: Dr. R.: "May your Majesty be pleased that the Bible be new translated, such as are extant not answering the original." And he instanced in three particulars, cited from the Great Bible and the Bishop's Bible: Gal. 4: 25, In the original, "and answereth to," ill translated, "bordereth"; Psalm 105: 25, In the original, "they were not disobedient," ill translated, "they were not obedient"; Psalm 106: 30, In the original, "Phinehas executed judgment," ill translated, "Phinehas prayed."

Bishop of London: "If every man's humour might be followed, there would be no end of translating."

His Majesty: "I profess I would never yet see a Bible well translated in English; but I think that of all, that of Geneva is the worst (in reality it was the best, but *non grata*, because it was the Puritans' Bible). I wish some special pains were taken for uniform translation; which should be done by the best learned in both universities (Oxford and Cambridge), then revised by the bishop, presented to the privy council, lastly ratified by royal authority to be read in the whole Church, and no other."

This discussion, interesting in more ways than one, was the beginning of the movement that ended in the translation of the so-called "Authorized Version" or "King James' Bible" of 1611.

Such a thing had not been foreseen by any one, nor had it been contemplated by the Puritans. Their petition, pleading for the reform of certain abuses and offenses in worship and discipline was not granted, but the conference called on their account had the one great and lasting result—the revision of the English Bible. It is a common saying, that the introduction of the Reformation into England was due to the passions of King Henry VIII., and so it has been said, the birth of the Authorized Version was an accident, being occasioned by the whim of King James. I.

Whatever the immediate causes may have been, there are, nevertheless, no other two such important events in England's history, as these, which have molded the England of to-day in religion, politics, and literature. Even the sins and whims of kings are subject to the will of the King of kings. The Great First Cause in history as well as in Creation, the providential guidance of God, is easily traceable and recognizable in the development of this most important epoch of England's history.

And in studying the two great events, mentioned above, it is important to notice that besides the immediate causes which are seldom the fundamental ones, there were other causes, though remoter in their nature, which were far more instrumental in bestowing upon England the two greatest gifts it has ever received: the Reformation and the English Bible. To learn to know England's Reformation we must go back to Wiclif and the Lollards, and to get at the real history of the English Bible, which has come down to us in the form of the Authorized Version, we must study its ancestry, and a noble one it is, for the greater part of it.

Our English Bible is not the exclusive work of one man as our German Bible is the work of Luther; nor is it the product of the seventeenth century alone, but it is the continuous growth of generations. When the Bible, or parts of it, came to England first, it was embodied in a language which the people could not speak; it was in the old Latin versions and in the Vulgate. The earliest attempts to render its contents into the language that the people spoke, can be traced as far back as the Anglo Saxon period, in the latter part of the seventh century.

HOLY SCRIPTURE IN ANGLO-SAXON.

It was Caedmon, the "Amos of English literature" and the first poet of Christian England, who first began to put the Bible into English dress, attuning the beautiful scriptural stories to his native harp. His translation was not literal, but in the form of a poetic paraphrase, yet his poetry was the only Bible the Anglo-Saxons ever had, and it deserves to be mentioned as a forerunner of the English Bible.

Originally Caedmon was merely an ignorant farm-laborer, employed as a cowherd by the abbot of Whitby. At the festive gatherings of the monastery in the evening, relates the Venerable Bede, who was a child when Caedmon died, when the harp was passed around and each required to sing, Caedmon would leave just as his turn came, because he could not sing. One night on a similar occasion as he had thus left the hall and gone out to look after the horses and the cattle, he fell asleep in the stable, and had a wonderful vision in his dream. The Lord appeared to him, and said, "Caedmon, sing to me."

And he said, "I cannot sing, and for that reason I have come away from the feast."

"Still, sing now to me," the Lord said, and Caedmon asked, "What shall I sing?"

"Sing to me the first beginning of created things," the Lord answered.

So the words came unbidden to his lips, and in his dream he sang of the Creation.

In the morning he told of his wonderful experience of the night, and the news of the divine gift bestowed upon him soon reached the abbess, Lady Hild. She caused the monks to read portions of the Scriptures to him, and as Bede tells us, "Caedmon turned their words into sweetest songs, and made his teachers his listeners. His song was of the cre-

ation of the world, of the birth of man, the exodus of Israel and their entrance into the Promised Land. Of the Incarnation also did he sing, and of the Passion; of the Resurrection and ascension into heaven, etc., in all of which he tried to draw men from wicked ways to the love of well-doing. For he was a most religious man."

Thus Caedmon sang the Bible stories "in the well-known strains of that old Teutonic minstrelsy" into the ears of the people, yet unprepared to receive instruction from a book, and thus the contents of the Holy Book found their way from the parchment-scroll and out of the dim cloister-cell, into the open market-place and the by-ways of the common people, to become indelibly fixed in their memories. The popular poetry at once became the means for religious instruction.

Another means of teaching the Bible to the illiterate people were religious paintings that Benedict Bishop, abbot of Warmouth, brought over from Rome toward the close of the seventh century, preparing the way for the famous miracle-plays and religious drama of later centuries. The effect of such teaching is graphically described by the Venerable Bede in his "Life of the Abbot of Warmouth," thus: "The most illiterate peasant could not enter the church without receiving profitable instruction. He beheld the lovable face of Christ and His saints, or learned from looking at them the important mysteries of the Incarnation and Redemption, or he was induced by the sight of the last judgment to descend into his own breast and to deprecate the anger of the Almighty." (The same means are used to-day by us in our Sunday-schools to teach the Bible stories to our little children in the kindergarten department.)

But the honor of having made the first real translation of portions of the Bible into the language of the day, belongs to Bede himself, who has been called "the brightest light in Western Europe in the eighth century." For the guidance of the native clergy, the *sacerdotes idiotae*, as he calls them, because they knew only Anglo-Saxon, he translated with the aid of others the Lord's Prayer and the Creed into Anglo-Saxon.

But the crowning work of his life was his translation of the Gospel of John; it is this work which makes him the first link in the golden chain of translators. And a touching story it is, which Cuthbert tells of the last days of Bede's life, connected with the completion of his life's work in the monastery on the banks of the Tyne, where still the old Saxon chancel may be seen, among the ruins of the monastery, and the shattered high-backed seat, world-known as Bede's chair. All through the day before Ascension Day, 735 A. D., the grand old monk had been dictating, though with waning strength, his translation of the Gospel of St. John. The work must be finished, for he said: "I do not want my boys (monks) to read a lie, or to work to no purpose after I am gone."

Night came on, and there still remained one chapter untranslated, and all the while he was getting weaker. Early on the morning of Ascension Day his scribe reminded him, "Most dear master, there is one chapter yet to do." "Take then your pen," he said, "and write quickly."

While the brethren came one by one to say their last farewells,

Bede continued his translation during the day. As darkness again began to close in, his sobbing scribe leaned over and whispered to him, "Master, even now there is one sentence more," and he answered, "Write on fast." Industrious the scribe wrote on, then cried, "See, dear master, it is finished now."

"Yes," murmured the dying hero, "you speak truly; it is finished now. Take therefore my head into your hands and lay me down opposite my holy place, where it was my wont to pray, and now glory be to the Father, and the Son, and the Holy-Ghost." And his spirit fled to its home above. It is a pity that the translation of this good man has not come down to us.

Passing onward, we must omit some names, that might also be mentioned here, and can take only a glimpse at others as the noble King Alfred the Great, who placed a translation of the Decalogue at the head of the laws of his country, and besides, translated the Psalter himself.

The earliest known version of the Gospel we have is the so-called "Cotton Manuscript" preserved in the British Museum. It is an interlinear Anglo-Saxon paraphrase of the Latin text.

Early in the thirteenth century an Augustinian monk named Orm produced a metrical version of the gospels and Acts known to-day as the *Ormulum* which, fortunately, has been preserved in a manuscript of 20,000 lines, kept in the Bodleian Library at Oxford. The author justifies his version, saying: "If any one wants to know why I have done this deed, I have done it so that all young Christian folks may depend on the Gospel only and may follow with all their might its holy teaching in thought, word, and deed."

The transition from these more or less unknown times to more modern times, which gave us that galaxy of Bible translators beginning with Wiclif, is formed by two translators of the Psalters worthy of mentioning, viz., one in the North of England by William of Shoreham, and one in the South of England by Richard Rolle, the hermit of Hampole. Their works are located respectively at 1320 and 1340 A. D., and thus were in full use when Wiclif was a boy.

In the meantime the language of England had undergone material changes, gradually becoming real English. What it looked like before this is best shown by a sample from Rolle's Psalter. The beginning of the first Psalm is here quoted: "Blisful man, ye while way yede noght in ye counseyl of wicked and in ye vey of sinfule stole noght, and in ye chayr of pestilence he noghte sate."

WICLIF'S BIBLE.

A brighter morning dawned over England with the work of Wiclif, "the morning star of the Reformation." The age in which he lived formed the transition from the Middle Ages to the new era in literature and religion, known respectively as the Renaissance and the Reformation. In English literature it was the age of Chaucer, Gower and Langland. And a most opportune time it was for the first translation of the

whole Bible into the English language. This is the work for which Wiclif has become famed. His New Testament, which was translated by him alone, is a version of the Vulgate or the Catholic Latin Bible. The Old Testament he translated with the aid of a disciple, Nicholas of Hereford. This man, sad to say, when persecutions began on account of the Holy Scriptures, recanted and became a renegade.

After Wiclif's death his Bible was revised in 1388 by his faithful pupil Purvey, who, for the first time in the English language, used the word "Bible," derived from the Greek and taken over into the Vulgate, as the name of the Holy Scriptures. This manuscript has been preserved and in 1850 the first printed edition of Wiclif's revised Bible was issued. In his own day the printing press had not yet been invented and the Bible existed only in the form of manuscripts, i. e., written by hand. These were very scarce and expensive, a single copy costing from \$150 to \$250. Foxe, the martyrologist, reports that: "considerable sums were paid even for detached sheets and as much as a load of hay for the loan of a whole Testament for an hour a day."

To spread his Bible more rapidly, Wiclif organized a religious order of poor preachers, who preached and taught the Bible to the common people. His followers later received the name Lollards and have found honorable mention, (i. e., from our view point) in Chaucer's "Canterbury Tales."

But what is of more importance, these Lollards, the harvest of the seed sown by Wiclif's Bible, were the harbingers of the forthcoming Reformation of England, not the one instituted by Henry VIII., but that represented by the later Puritans. Wiclif's Bible rendered very much the same service to the English language that Luther's did to the German. Both put a lasting stamp on what became the literary speech of their respective countries. Thus Wiclif holds in English literature the title of "Father of English prose." Certain expressions of his translation have found their way into the Authorized Version and even into the Revised Version, as e. g. "mote" and "beam"; "compass, land and sea"; "first fruits." A sample of the English used by him is given in the following lines of the Lord's Prayer:

"Our Fadir that art in hevens
Halewid be thi name
Thi kingdom come to," etc.

That which shall not be taken away from Wiclif, is the immortal honor of having been the pathfinder for our English Bible. Though one of the pioneers in that great movement, which culminated in the Reformation, like Moses, he was not allowed to enter the Promised Land; it was not his privilege to live in the age, when, as it has been felicitously expressed, "Greece had risen from the dead with the New Testament in her hand." Wiclif's Bible was not a translation at first hand, i. e., directly from the original, but a version of a version. The man to whom the honor belongs of having given us the English Bible translated directly from the original languages is William Tindale, who for that reason bears the title of "Father of our English Bible."

TINDALE'S BIBLE.

William Tindale was a contemporary of Martin Luther. Living in the age of great biblical scholars, and a brilliant one himself, like Wiclif, he believed that the Bible was not for scholars and priests only, but rather the common people's book. But as yet there was none accessible to them, and even the clergy of the day was woefully ignorant in biblical knowledge. And to the work of making the Bible a popular book Tindale devoted his entire life. It was not only a very difficult, but also a most hazardous task which he had set himself to do, and though he made his promise good, it cost him his life in the end.

He immediately set out in trying to interest Tunstall, the Bishop of London, in the work, but so little encouragement did he get from him, that he says: "I understood not only that there was no room in my lord of London's palace to translate the New Testament, but also, too, that there was no place to do it in all England." Would he accomplish his purpose he must resort to the Continent, where Luther's translation of the New Testament had already appeared. Therefore, after having made arrangements for the secret importation and distribution of his forthcoming English Bible, he left England in 1524, going first to Hamburg, and later to Wittenberg, where he came into close relations with Luther. It is not a far-fetched conclusion, therefore, to connect the great German Reformer with the English Bible, as we shall presently see.

In 1525 we find Tindale at Cologne putting into print his completed translation of the New Testament. But before the printing was completed, the work was suddenly put to a stop through the influence of a Catholic spy, Cochlaeus, who was having a book printed at the same place and accidentally overheard a conversation of the printers on Tindale's New Testament. Tindale, with the aid of his secretary, took what printed sheets there were and fled to Worms, where a new edition was started, and eventually both editions (quarto and octavo), of 3,000 copies each, completed. They were immediately despatched to England, concealed in cases of merchandise, to prevent their being confiscated by the English authorities, who had been put on the alert by Cochlaeus and did everything to intercept the books. A letter written to Henry VIII by his almoner Lee, afterwards Archbishop of York, has been preserved, in which the king was informed, "that an Englishman, at the solicitation and instance of Luther, with whom he is, hath translated the New Testament into English, and within few days intendeth to return with the same imprinted into English. I need not to advertise your grace what infection and danger may ensue thereby, if it be not withstood. This is the next way to fulfill your realm with Lutherans."

The German scholar Spalatin writes: "At Worms 6,000 copies of the New Testament were printed in English. This work was translated by an Englishman. . . . The English in spite of the active opposition of the king, were so eager for the Gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it." By the aid of a merchant of an English factory in Ant-

werp, these first copies of Tindale's New Testament were successfully smuggled into England. While the people eagerly bought them in spite of all restraining decrees, the ecclesiastical authorities also endeavored to buy up the edition in order to destroy it, but in vain. In the mean time Tindale himself was busy translating the Old Testament. But when he had finished only the Pentateuch and the book of Jonah, he began a revision of his New Testament and published it in 1534.

Tindale did not dare to return to England, and made his abode in the "English Home" in Antwerp. But in May, 1535, his enemies in England hired a rabid Romanist, Henry Philip, to deliver Tindale into their hands. Feigning friendship for the reformer, he managed to gain Tindale's confidence, only to betray him treacherously into the hands of the officers of Charles V.

During his imprisonment at the castle Vilvorde, near Brussels, Tindale, by the influence of his noble nature affected even the officers, and as Paul and Silas in Philippi, he became a blessing to the jailor and his family. It is also reported that he translated from Joshua to 2 Chronicles and left the work in charge of his pupil and friend John Rogers. After having been in jail for a year and four months he was tried and condemned as a heretic, Oct. 6, 1536. Foxe reports that he was tied to the stake, when he cried with a loud voice: "Lord, open the king of England's eyes," and then was strangled and his body burned. "If they burn me," he had said eight years before, "they shall do no other thing than that I look for. There is none other way into the kingdom of life, than through persecutions and suffering of pain, and of very death, after the example of Christ."

Like Zinzendorf, Tindale had only *one* passion; and his was, to give the Bible to his countrymen. Of his first edition only two fragments remain and of his revised edition only two complete copies, yet after 400 years have passed "our latest version retains not only by far the greater portion of his diction, but the very structural mold in which his translation was set." Thus his version has determined once for all the style of the English Bible, and his simple idiomatic English (ninety-seven per cent of the words are Anglo-Saxon) has exercised a most wholesome influence upon English literature. Our greatest literary critics have given unstinted praise to his English. The simple popular style which our English Bible holds in common with our German Bible by Luther, it owes to Tindale, more than to any other man. And right here we may call attention to the intimate associations of Tindale with Luther, and note the fact that Tindale did, indeed, use Luther's New Testament of 1522 as an aid to his own work, and that "some of the happiest renderings in our English New Testament we owe indirectly to the German Reformer." In many instances when the Authorized Version adopted a reading different from Tindale, the Revised Version of 1881 has given preference to Tindale's reading.

Thus the youthful ambition of Tindale has been fulfilled; his work, with the aid of the printing press, has become the great agency toward

making the Bible a popular book, accessible to all. His dying prayer that the eyes of England's king might be opened, was also to be fulfilled sooner than any one might have expected. Only three quarters of a century after Trindale's death, the Authorized Version, licensed by King James, was issued.

But the movement which made such an act of the King possible began even before Tindale's death. In 1534, as a result of popular requirements, Crammer directed a petition to King Henry VIII., asking that he would "vouchsafe to decree that a translation of the Scriptures into English should be made by certain honest and learned men whom the King should nominate; and that the Scriptures so translated should be delivered to the people according to their learning." The spirit of the Reformation had found its way into England, and though King Henry VIII., in spite of his repudiation of the pope, remained a Catholic in principle until his death and was an opponent of Lutheranism and therefore no friend of Tindale, he was not averse to a translation of the Bible as suggested above. To do the work, Thomas Cromwell, chief minister and favorite of Henry VIII., selected Miles Coverdale, a theologian belonging to the middle party.

Coverdale, though in no wise a man of such heroic cast as Tindale, nevertheless possessed peculiar accomplishments by which he has earned for himself a permanent place in the roll of honor of Bible translators. As Luther, he belonged to the order of the Augustinian monks, and very early developed a love for the Holy Scriptures. In a letter to Cromwell on May day, 1527, he writes: "Now I begin to taste of Holy Scriptures; now, honor be to God, I am set to the most sweet smell of holy letters—I do not doubt but Almighty God shall perform that in me, which He of His most plentiful favor and grace hath begun."

While Tindale was in prison in 1535, Coverdale's Bible suddenly appeared in print with a cringing dedication to Henry VIII. It was not a translation from the original, but it was the first complete Bible published in the English language. Thus Coverdale's work was of a complementary nature. In contradistinction to Tindale, he had the moral and financial support of high officials, and in addition could follow other translators. The original and permanent gift of Coverdale to our English Bible is the charm of its language, its melodiousness, its tender beauty and the felicitous turns of expression wherein his version has never been surpassed. His version of the Psalter has purposely been retained in the Common Prayer Book, as the best adapted for singing on account of its beautiful rhythm. Compare e. g.,

Tindale: "Even thither will the eagles resort."

Coverdale: "There will the eagles be gathered together."

Tindale: "Crucified as touching me, and I as concerning the world."

Coverdale: "Crucified unto me and I unto the world."

In 1539 a revision of Coverdale's Bible was published with the especial sanction of the King—one year after the martyrdom of Tindale.

The same year another Bible made its appearance, which holds an important place in the history of our Bible. It adopted the name

MATTHEW'S BIBLE.

This name is supposedly a pseudonym, chosen to hide the identity of the real editor, John Rogers, to whom Tindale had bequeathed his translation of the Old Testament, made in prison. Rogers was an Oxford graduate and a very able linguist; later he was chaplain of the "English House" at Antwerp, and died as the second of the four martyrs connected with the history of our Bible, being burned at the stake Feb. 4, 1555 in the Smithfield fires during the Marian persecutions.

Matthew's Bible is a revision of Tindale's version, with only few changes. The portions not translated by Tindale, were taken from Coverdale's Bible. The pseudonym worked so well that through the influence of Cranmer and Cromwell the Matthew's Bible received the license of the king. In a letter to Cromwell, Cranmer writes: "... so far as I have read thereof, I like it better than any other translation heretofore made," and he asks Cromwell to get the king to license it "until such time that the bishops shall set forth a better translation, which, I think, will not be till a day after doomsday. Thus King Henry VIII. who had forbidden the use of Tindale's New Testament in 1525, within one year after the martyr's death, sanctioned the sale and use of what was practically altogether Tindale's work. Had he, or Cranmer read the book carefully, undoubtedly the license would not have been given, for besides Tindale's "Prologue to Romans" it contained bold notes, which were offensive to the authorities.

The great importance of the "Matthew's Bible" lies therein, that it was then indeed the best English Bible in print, and formed the basis of all later versions, and thus through the line of the Great Bible and of the Bishop's Bible is the direct ancestor of the Authorized Version and forms the basal text of the Revised Version of 1881. Another revision of the Bible, which appeared in 1539, was made by Coverdale at the suggestion of Cromwell. The text of Matthew's Bible formed the basis of this revision, which received the name,

THE GREAT BIBLE

on account of its enormous size. While the first edition was published only three years after Tindale's death, a peculiar incident connected with its fourth edition is the appearance of the name of Tunstall, (the prelate who had refused his aid to Tindale, and had burned his New Testament under St. Paul's cross), upon the title page of this Bible, thus sanctioning its use, unaware that in the main it was the work of Tindale. Indeed, a great change had taken place in England within three years after Tindale's death. Not only were there practically four licensed Bibles, but an order was issued to the clergy, commanding the Bible to be put into every parish church in the land. We are told that the desire for the Book among the common people was so great, that

everybody that could bought the Book, and those that could not read got others to read it for them; many old people learned to read for the purpose, and even little boys flocked among the rest to hear portions of the Holy Scriptures read.

In the latter years of Henry's reign various restrictions were again placed upon the reading of the Bible. "No artisan, laborer, apprentice, or servant" was permitted to read it on pain of death, and only the upper classes were given the privilege of its use. Bishop Gardiner placed the bar on all versions, excepting the "Great Bible." During the reign of Edward VI. the privilege of possessing and reading the Bible was again granted to all, but no new Bible appeared during this time. On the accession of the Catholic Queen Mary a most severe persecution of Bible translators and readers began, which caused many of the best scholars of England to seek refuge on the Continent.

Peculiarly enough it is that this period of severest persecutions gave occasion to a new translation of the Bible into English, the best one previous to the Authorized Version. It came from the Continent and from the place of its origin was called

THE GENEVA BIBLE.

It was to Geneva, the home of Calvin and Beza, that most refugees of the Reformed Church of England fled, when exiled from home. Gradually so many Englishmen assembled here that they formed a congregation of their own. Apparently for their use William Whittingham, who married a sister of Calvin's wife, in 1557 published an English New Testament with an introduction by Calvin. By 1560 the whole Bible appeared translated by Whittingham with the aid of Coverdale and others. It was made with the use of Tindale's and Beza's translations, and next to Tindale's the Genevan Bible, generally known as the Puritan's Bible, came to be the most popular version, especially among the middle class of England and above all in Scotland. It was ever the "household Bible," and its history is interwoven from the beginning to the end with the history of the Puritans. They were the stronghold of the Reformation in England and the Genevan Bible was their fortress. It is indeed the most interesting version between Tindale and the Authorized Version. It was the version used by Shakespeare, and its unbounded popularity is shown by the fact that there were 120 editions of it by 1611, and that even after the appearance of the Authorized Version, it was printed again and again till the end of the eighteenth century.

A new feature in the Genevan was the division of chapters into verses, imitating Stephen's Greek Testament. It was the most scholarly of all translations and some of its readings, rejected by the Authorized Version, are found again in our Revised Version. As a result of its greater merits, it now supplanted the "Great Bible," but it had very powerful enemies in the bishop's and the Anglican party of the English Church in general on account of its strong anti-episcopal tendency and its outspoken Puritan sentiments. Therefore Archbishop Parker, mak-

ing a plea for a uniform Bible in 1563 and 1564 undertook a revision of the "Great Bible," with the aid of a number of scholars working separately. Nine of the revisers were bishops and when their work was published in 1568 it received the name,

BISHOP'S BIBLE.

It was one of the worst translations ever made, mainly as a result of the way in which the work was done, and partly due to the inefficiency of the translators, of whom Charles Lamb said that they "encouraged one another in mediocrity." They followed the text of the Great Bible so mechanically as to copy errors which had been corrected by the Genevan. Fortunately a second and revised edition, eliminating many errors contained in the first edition, followed in 1572. This second edition served as the basis of the Authorized Version, and herein lies the historical importance of the Bishop's Bible.

In this chain of Bible translations, connecting the Authorized Version with its earliest predecessors, the last link is formed by a Catholic version, the so-called

RHEIMS AND DOUAI BIBLE.

Like Tindale's and the Genevan, it was wrought in exile. During the reign of Queen Elisabeth, many Catholic scholars fled from England. Among them was William Allen, whose greatest desire it was to see his Church reestablished in England. To accomplish this purpose, he conceived the idea of an English Catholic Bible, with which he hoped effectually to counteract the Protestant versions. It was the first attempt made by Catholics to translate the Bible into English and though it was looked upon by Allen only as a necessary evil, he, nevertheless retained some of the best scholarship to do the work. One of the revisers was William Reynolds, a brother of the John Reynolds by whose suggestions the Authorized Version was occasioned. Originally John was a stern Catholic and William a Protestant. Each tried to convert the other to his faith, and both argued their respective sides so well, that eventually John became a Protestant and William a Catholic!

Allen's Catholic Bible was doomed to failure from the beginning, due to the fact that the translator and revisers were slavishly bound to the Latin text of the Vulgate. Not heeding Luther's principle that: "God does not reveal grammatical vocables but essential things," they endeavored, according to their own statement: "not to mollify the speeches and phrases, but religiously to keep them word for word, and point for point, for fear of missing or restraining the sense of the Holy Ghost to our own fancy." The result was: an English Bible full of Latinisms to such an extent as to be an outrage on the English language. One single quotation taken from the edition of Douai's Bible approved by Cardinal Gibbons for circulation in the United States, will suffice for illustration: the fourth petition of the Lord's Prayer is translated: "Give us to-day our supersubstantial bread." (A revision of the Douai in 1777 was so much modeled after Tindale's and the other Protestant

versions that Cardinal Newmann found it to be "nearer to the Protestant than it is to the Douai.") Nevertheless it was also consulted by the editors of our Authorized Version and stood then in good stead through the excellent Greek scholarship of its translator. The Douai has also become an authority for the pronunciation of biblical proper names.

Thus in the foregoing we have learned to know the antecedents of the Authorized Version, that Bible, which now during three centuries has been the Bible of the English-speaking races of the world. To this Book not only Great Britain owes her real greatness, but with it the foundations of our own institutions have been laid. Never were there more rigid adherents to the letter of the Bible than the Puritans and the Pilgrims, the molders of this nation. The Bible was their Magna Charta in the Old World and their compass in the New World. And it is to their forefathers, as we have learned to know in the introduction of this sketch, that we owe our present English Bible, whose tercentenary we celebrate this year.

It was a most felicitous move on the part of Dr. J. Reynolds, President of Corpus Christi College, Oxford, the noble leader of the Puritans, to turn the attention of King James I., on that memorable day at Hampton Court Conference, when all the hopes of the Puritans had been prostrated, to the need of a new version of the English Bible. It was the most opportune moment for such an undertaking from more than one viewpoint. James, the theologian-king, had become thoroughly acquainted with the Bible by his early Presbyterian training in Scotland; he had himself written a paraphrase of the book of Revelations, and translated some of the Psalms and therefore was naturally receptive to the suggestion of a new version. Moreover, his aversion to the popular and democratic Genevan version and his pride in having his name connected with such a work, won his favor immediately.

And as far as the language of the Bible is conceived its lot could not have fallen into happier lines. It was the Elizabethan era of English literature, when Shakespeare, Spencer and others had brought the English language to a degree of perfection that has never been surpassed. Six months after the famous suggestion of Dr. Reynolds, the plan for the revision of the Bible was completed. The work was to be done by fifty-four learned men, including Anglicans, Puritans and laymen. Among them were such men as Andrews, famous for his Manual of Devotion; Lively, "one of the best linguists in the world"; Reynolds, "a very treasury of erudition"; Killbye, "another Apollo"; Downes, "composed of Greek and industry"; Miles Smith, author of the Preface, "who had Hebrew at his fingers ends." The revisers formed six groups, each of which had a special portion of Scriptures to work on separately at first. As soon as any group had finished, its work was sent to the other group for revision and suggestions; thus all the work done was subjected to the review of every one of fifty-seven revisers. After the whole work was completed there was a final revision by six of the leading members of the different groups.

We have very meager information about their work on the whole. From a contemporary, the great lawyer and scholar Selden, we learn something of their method of working: "That part of the Bible was given to him who was most excellent in such a tongue. . . . And then they met together and one read the translation, the rest holding in their hands some Bibles, either of the learned tongues, or French, Spanish, Italian, etc. If they found any faults, they spoke; if not, he read on." Though the work was not completed until 1611, it is supposed that the time spent on the actual work was two years and nine months—thus about eight years less time than it took to finish the Revised Version of 1881. The Authorized Version was not, indeed, a translation, but a revision, and according to the instructions was based on the Bishop's Bible in the main, though use was made of previous translations, as Tindale's, Coverdale's, the Great Bible, the Genevan, and the Douai New Testament, and the continental Bibles.

Thus the Authorized Bible has been called a mosaic of the best then to be had, embodying in itself "the graceful vigor of the Genevan, the quiet grandeur of the Great Bible, the clearness of Tindale, the harmonies of Coverdale, and the stately theological vocabulary of the Rheims." Of it Macaulay has said: "A book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." Not at once and not without struggle it eventually superseded all previous versions of the English Bible. Probably no greater compliment has ever been paid to the Authorized Version than the statement in the Preface to the Revised Version of 1881, which testifies to "its simplicity, its dignity, its power, its happy turns of expression, its general accuracy. . . . and the music of its cadences and the felicities of its rhythm" and "would seek to increase its *fidelity* without destroying its charm." But the very fact that revisions of the Authorized Version have become necessary in our times, even before it reached its tercentenary, shows that the Authorized Version had its defects, and that it has not only had to share the fate of its predecessors in being subjected to a revision, but may eventually have to give way to the one or the other of its successors.

But in speaking of the defects of the Authorized Version it is only fair to say, as some one has felicitously expressed it, that their defects "were more a misfortune than a fault." Arrayed with the advanced scholarship of our age, in possession of the great manuscript of the Greek Testament discovered only in the last century and unknown to the industrious scholars of former times, (not to mention the most recent discoveries leading to a better knowledge of the vernacular of the first century) it is comparatively easy for us to see where they have failed, and to improve on their work with the aid of far better resources than they had. But need we offer an excuse for the revision done in our days? The same spirit that prompted our predecessors to the work of the translation of the Bible and to Bible revision is to be held accountable for our own work. And as long as the work of Bible revision is

done in this spirit—for continue the work of revision will—it needs no better justification.

It would be very interesting to continue our study of the history of our English Bible by tracing the step which led up to its latest revision, but that does not strictly come within the compass of this article. Besides, it is more easily accessible than the earlier history of the Bible, and the text of a comparison between the Authorized Version and its successors can now be made by every one, and is thus more profitably made than if we were to illustrate it here by only a few selected examples. We can only state here for the purpose of leading the story of our Bible up to date that the first revision of the Authorized Version (though not the first attempt at one) was begun in 1878 by a company of English and American scholars, and completed in 1881 and their work has thus become known as the Revised Version of 1881. It was followed by a still more thorough revision of the English Bible by the American scholars, completed in 1901, which has become known as the *American Standard Bible*. From its name one must not infer, that it is meant to be the “standard” for all future time, as if now the last word in Bible revision had been spoken. To point out only one instance, the general adoption of the word “Jehovah” for “Lord” is assailable on more grounds than one. On the other hand the elimination of many archaic and obsolete words from the English Bible and a more correct translation in quite a number of instances, (e. g. Acts 17: 22, where the Revised Version of 1881, following the Vulgate, still translates “superstitious,” the American Standard Revised Bible gives the original in translating the same word “religious”) show, wherein the American Standard Version is in advance of its immediate predecessors.

But it is too early to give a conclusive judgment on either of them. It is enough to know that both efforts were honest endeavors to give us the best Bible that might be had. But it is none the less important to bear in mind that the best version of the Bible is not made in words, but in deeds; it is the

“Bible translated into our lives.”

2. Cor. 3: 2.

Selected Sayings.

A good man would rather know his own infirmities than the foundations of the earth or the heights of the heavens. *Augustine.*

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth. *Anselm.*

It is no such heinous matter to fall afflicted as, being down, to lie dejected. It is not wrong for a soldier to receive a wound in battle, but after the wound is received, through despair of recovery to refuse a remedy. We often see wounded champions wear the palm at last, and, after fight, crowned with victory. *Chrysostom.*

Miscellaneous.

BEQUESTS AND LEGACIES.

October 1, 1909—October 1, 1910.

1. By Mrs. Margaret Funk†, Buffalo, N. Y., Eden Theological Seminary, \$455.23; Home Missions, \$455.23; Foreign Missions, \$485.23; Ministerial Relief, \$910.46. Total, \$2,276.15.
2. By Rev. Richard A. Krueger†, Frankfort, Ill., Foreign Missions, \$200.
3. By Mrs. Magdalene Klinghammer†, Plymouth, Ind., Ministerial Relief, \$300.
4. By Mr. Chas. F. Schwarz†, Willow Springs, Kans., India Orphans, \$25.
5. By Mr. J. W. Stoermer†, Elberfeld, Ind., Home and Foreign Missions, each \$50; total, \$100.
6. By Mr. John Blumes, Monroe, Wis., Home Missions, \$100.
7. By Mr. John Schultz†, Duluth, Minn., Home Missions, \$50; Foreign Missions, \$25; Ministerial Relief, \$25; total, \$100.
8. By Miss Helen Miller†, Ann Arbor, Mich., Foreign Missions, \$100.
9. By Mrs. Wilhelmine Irion†, St. Louis, Mo., \$100 each to Educational Institutions, Home Missions, Deaconess Home and Hospital and Emmaus Asylum; total, \$400. Grand total, \$3,601.15.

REV. H. BODE, *General Treasurer.*

FORM OF BEQUEST.

Evangelical Christians desiring to make a bequest in favor of the German Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. In order to aid them in this the following form of bequest is given. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeathe to the German Evangelical Synod of North America, of which Rev. H. Bode, East St. Louis, Ill., is treasurer, (for names of boards and institutions to be inserted, see Directory, page 99, care being taken to add the words, "German Evangelical Synod of North America," to each one) the sum of (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to my executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write against their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator)

as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

OBLIGATORY OFFERINGS IN EVANGELICAL CHURCHES.

1. Reformation Day Offering, (Eden Theological Seminary).
2. District Offering.
3. Offering for Home and Foreign Missions.
4. Offering for Church Extension Fund.
5. Offering for Invalid and Superannuated Pastors, and Pastors' and Teachers' Widows' and Orphans' Support, (Ministerial Relief).
6. A regular offering for Elmhurst College is *recommended*.

PROMINENT AMERICAN RELIGIOUS AGENCIES.

"There are diversities of ministrations, and the same Lord." 1 Cor. 12:5.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Organized in London, 1844, by George Williams for promoting the physical, social, mental and spiritual welfare of its members. The first association in the United States was organized in New York, 1851. The office of the Senior Secretary of the North American International Committee, Mr. R. C. Morris, is at 124 W. 28th St., New York City.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

This organization for the advancement of the spiritual, intellectual, social and physical life of young women originated in London in 1855. The first American association was established in New York City, 1858. Miss Mabel Cratty, 125 W. 27th St., New York City, is the National Secretary.

THE VOLUNTEERS OF AMERICA.

Formed in New York, 1896, for evangelistic and relief work among the masses who are outside of the influence of the churches. Its general aims and methods are those of the Salvation Army, with certain modifications better adapted to American conditions. Address Capt. Lew Beven, 1819½ Franklin Ave., St. Louis, for further information.

THE LORD'S DAY ALLIANCE.

A national, Christian, interdenominational organization for the preservation of the Christian Sabbath, founded 1888 in Washington, D. C. The General Secretary is G. W. Grannis, D. D., 203 Broadway, New York City.

THE AMERICAN INSTITUTE OF SOCIAL SERVICE.

Founded 1902 for the purpose of gathering, interpreting and disseminating facts concerning social conditions in America for the education of public opinion. The headquarters are at 80 Bible House, Astor Place, New York City.

THE EVANGELICAL ALLIANCE OF THE UNITED STATES.

Founded in 1867 for the purpose of manifesting and strengthening Christian unity, defending and promoting religious liberty, and encouraging co-operation in religious effort. Leander T. Chamberlain, D.D., The Chelsea, W. 23d St., New York City, is President.

THE AMERICAN BIBLE SOCIETY.

Organized in May, 1816, in New York City. Its aim has always been to secure the adequate translation of the Scriptures into all the languages of the earth, and to distribute these translations as widely as possible, and especially to reach the destitute of all classes and conditions. The Bible House, Astor Pl., New York City, is the headquarters.

THE AMERICAN TRACT SOCIETY.

Founded in Boston 1825 as an interdenominational organization for publishing and distributing religious literature. Judson Swift, D. D., 150 Nassau St., New York City, is the General Secretary.

THE RELIGIOUS EDUCATION ASSOCIATION.

Organized at Chicago, 1903, for the purpose of "inspiring the religious forces of the country with the educational ideal, and the educational forces of the country with the religious ideal", and awakening the nation to the need and value of religious education. Henry F. Cope, 193 Michigan Ave., Chicago, General Secretary.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

Organized in 1906 for the purpose of promoting mission study by means of suitable text-books, lectures and pictorial material and the holding of annual conventions for training missionary leaders. General Secretary, Mr. Harry Wade Hicks, 156 Fifth Ave., New York City.

THE NATIONAL PURITY FEDERATION.

An association of individuals and societies for promoting purity in the life of the individual and in social relations through preventive, reformatory, legislative and sanitary lines of effort, and acting as a central bureau of information on all phases of the purity movement. B. S. Steadwell, La Crosse, Wis., President.

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FIRST CLASS—Relates to *Letters*, and matter wholly or partly in writing, whether sealed or unsealed. All matter closed against inspection. Postage 2 cents each ounce or fraction thereof. "Drop" letters, mailed at non-letter-carrier offices, 1 cent each ounce or fraction; at letter-carrier post-offices, 2 cents each ounce or fraction thereof.

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tion, to actual subscribers in the United States. Postage 1 cent a pound or fraction thereof. When sent by others than publisher, 1 cent for each 4 ounces or fractional part thereof.

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 Schmidt, W., 1421 Howard St., San Francisco, Cal.
 Schmiechen, R., R. R. 1, Haverhill, Ia.
 Schnake, C., R. R. 25, Chesterfield, Mo.
 Schnathorst, F. W., Brighton, Ill.
 Schneider, J. U., Ph. D., 116 Lower 6th St., Evansville, Ind.
 Schneider, Carl, Verwalter, Eden College, St. Louis, Mo.
 Schoen, Alb., Chelsea, Mich.
 Schoenhuth, A. (Em.), Blue Springs, Mo.
 Schoettle, G., Kingsley, Mich. [Ohio.
 Schoettle, Herm., R. R. 4, Mt. Healthy,
 Schoettle, J., 211 Fairview Ave., Scranton, Pa.
 Schori, B., Fall Creek, Wis. [ton, Pa.
 Schory, A. (Em.), Cor. 2d & Harrison Sts., Vincennes, Ind. [polis, Ind.
 Schory, Th., 826 Sanders St., Indianapolis, Ind.
 Schreiber, R., 10 Mt. Vernon St., Grand Rapids, Mich.
 Schroedel, Max, Hoyleton, Washington Co., Illinois.
 Schroeder, H., McGirk, Mo. [Ohio.
 Schroeder, O. H., 403 5th St., Marietta,
 Schuessler, W., Okawville, Ill.
 Schuetze, G. F., R. R. 32, Elkart, Wis.
 Schuch, J. N., Washington, Mo.
 Schuh, C. B., 819 Ogden Ave., Menominee, Mich.
 Schuch, P. A., Monroe, Wis.
 Schueler, F. D., John St., Hornell, N. Y.
 Schulmeister, Chr., R. R. 2, Union, Ill.
 Schulz, E. A., 174 Schenk St., N. Tonawanda, N. Y. [Mo.
 Schultz, G., R. R., Box 38, Owensville,

- Schulz, H. S., Burton, Texas.
 Schulz, M. F., Evansville, Ill.
 Schulz, O., R. R. 2, Headrick, Okla.
 Schulz, P., Maeystown, Ill.
 Schulz, W. K., Norman, Okla.
 Schumann, W., Aurelia, Iowa.
 Schwab, J. P., 163 Portsmouth St., Jackson, Ohio. [son Co., Ill.
 Schwarz, J., R. R. 2, Lena, Stephen-Schweickhardt, L., 1527 Tremont St., Cincinnati, Ohio.
 Schweizer, E., R. R. 1, Pocahontas, Ill.
 Seeger, E., 3756 Angeline St., (Columbia Sta.), Seattle, Wash.
 Seffzig, A., R. R. 3, Millstadt, Ill.
 Seidenberg, C., R. R. 3, Beecher, Ill.
 Sennewald, M. R., Valmeyer, Ill.
 *Seybold, E., Winesburg, Ohio.
 Seybold, Im. Th., R. R. 3, Box 41, Atwood, Ill. [Danville, Ill.
 Siegenthaler, Alex., 620 E. Main St., Siegfried, H., Beecher, Will Co., Ill.
 Sieveking, G. H., Mokena, Ill.
 Silbermann, J. J., Lake Zurich, Ill.
 Simon, Wm. F., Ph. D., 2230 Payne St., Clifton, Louisville, Ky.
 Slupianek, U. B., Herkimer, Kans.
 Soell, Joh., Box 303, Marine City, Mich.
 Spangenberg, H., Millbury, Ohio.
 Spathelf, C., Oliver & Washington Sts., Owosso, Mich.
 Spathelf, Eugene H., 615 Church St., St. Joseph, Mich.
 Specht, H., North Crystal Lake, Ill.
 Speidel, P., 148 Watson St., Buffalo, New York.
 Sprenger, Conr., 935 South Ave., B., Washington, Ia. [Champaign, Ill.
 Staebler, H. (Em.), 207 W. John St., Stadler, K., R. R. 1, Bruceville, Texas.
 Stamer, H., 2442 Moffat St., Chicago, Ill.
 Stange, A. C., Farmington, Mich.
 Stange, G. (Em.), Bärwalde in der Neumark, Prov. Brandenburg, Germany.
 Stanger, C. G., Professor, Elmhurst, Ill.
 Stanger, G. H., R. R. 2, Palatine, Ill.
 *Stappenbeck, P., Bad Axe, Mich.
 Stave, R., 259 Mercer St., Trenton, N. J.
 Stech, E., R. R. 1, Box 46, Clayton, Mo.
 Steger, H., Plattsmouth, Nebr.
 Stelzig, E., 617 2d St., Wahpeton, N. D.
 Sternberg, L., R. R. 10, Fort Branch, Still, Joh., Plato, Minn. [burg, Pa.
 Still, J. G., 1000 E. Ohio St., N. S. Pitts-Stoelting, F. A., Hookdale, Ill.
 Stoerker, Fr., New Haven, Mo.
 Stoerker, P., 416 W. 4th St., Sedalia, Mo.
 Stoll, A., Raipur, Centr. Prov., E. India
 Stolzenbach, H., — [cago, Ill.
 Stommel, M., 740 S. Francisco Ave., Chi-
- Storck, Th., Larchwood, Iowa.
 Strasburg, M., R. R. 3, Hutchinson, Minn.
 Strauss, J., Box 30, R. R. 2, Waco, Tex.
 Streich, H. L., 223 Thurman St., Columbus, O. [Champaign, Ill.
 Strehlow, H. (Em.), 303 University Ave., Stroetker, J. H., Foristell, Mo.
 Strub, H., Marion, Texas.
 Struckmeier, K. C., 1506 26th Ave., Fruitvale, California.
 Sturm, C. F., Emmaus, Marthasville, Sturm, G., Bethel, N. Dak. [Mo.
 Suedmeyer, L., Hermann, Mo.
 Suessmuth, Wm., 742 14th St., Oshkosh, Sulzer, N., Richfield, Wis. [Wis.
 *Suppe, Horst, R. R. 2, Jackson, Mo.
 Tester, P. Ph., 2739 Madison Ave., Ogden, Utah.
 Thiele, A.
 Thomas, H., St. Charles, Mo.
 Thomas, Paul, Richton, Ill.
 *Thomas, Theo. A., Tangier, Okla.
 Tietke, H., 167 5th St., Aurora, Ill.
 Tillmanns, E., Battle Creek, Mich.
 Tillmanns, G., Sigourney, Iowa.
 *Toelle, H., New Palestine, Ind.
 Torbitzky, J. M., Oermann, Mo.
 Trefzer, Fr., Franklin, Iowa.
 Tschudy, F., R. R. 13, Brookfield, Wis.
 Uhdau, Th. O., Grantfork, Ill.
 Uhlhorn, R., Parkville, Md.
 Uhrland, W. E., Troy, Ohio.
 Umbeck, F. A., California, Mo.
 Umbeck, F. P., 109 Entrance Ave., Kankakee, Ill.
 Varwig, J., 7117 Manchester Ave., St. Louis, Mo. [Cherokee, Ia.
 Vehe, Wm. (Em.), 439 Sherman Ave., Viehe, A. E., 1504 Bremen St., Cincinnati, O. [ville, Ind.
 Viehe, C. H. (Em.), 18 Mary St., Evans-Viehe, G., Union, Mo. [Kans.
 Vieth, H., 643 Orville Ave., Kansas City, Vieweg, R., 161 Dewitt Ave., Elmira, Voegtling, G., Alma, Kans. [N. Y.
 Voeks, J. C., 1137 8th St., Appleton, Wis.
 Vogt, Emil, 307 N. 9th St., Atchison, Voigt, A., West Chicago, Ill. [Kans.
 Vollbrecht, W., 729 Campbell Ave., Hamilton, Ohio.
 Von der Ohe, A., R. R. 1, Hornick, Iowa.
 Voss, H. E., West Park, (Cleveland) O.
 Wagner, A. G., 507 N. 8th St., Watertown, Wis.
 Wagner, H., Bensenville, Ill.
 Wahl, W., 1002 E. 72nd St., N. E. Cleveland, Ohio.
 Waldmann, H. (Em.), St. Cloud, Minn.
 Waldmann, O., 4164 Shaw Ave., St. Louis, Mo. [Louis, Mo.
 Walser, H., 2348 Tennessee Ave., St.

- Walter, F., 1728 18th St., Santa Monica, Cal.
 Walton, A., Box 294, Kingfisher, Okla.
 Walz, H., 3932 Marcus Ave., St. Louis, Mo. [St. Louis, Mo.]
 Warber, F. W. C., 8404 Halls Ferry Rd., Warnecke, A., Maple Lake, Minn.
 *Warskow, Aug. F., R. R. 7, Sumner, Ia.
 Webbink, G. W., Bremen, Ind.
 Weber, F., Peotone, Will Co., Ill.
 Weber, M., R. R. 1, Pearl City, Ill.
 Weber, S. (Em.), Ewing, Mo.
 *Weber, Louis G., Box 130, Pomeroy, O.
 Weichelt, H., Browntown, Wis.
 Weishaar, J. A., 230 E. Church St., Williamsport, Pa.
 Weiss, C. E., Elmore, Ohio.
 Weiss, Paul, Wadena, Minn.
 Weiss, C. F., Bradley Pl. & N. Robey St., Chicago, Ill. [Pa.]
 Weisskopf, E., 1926 Ash St., Scranton, Weltge, F., Wright City, Mo.
 Weltge, F. W., R. R. 2, Belvue, Kans.
 Weltge, Wm.
 Wendt, Paul, Millstadt, Ill.
 Werheim, W. F., D. D., 335 Richmond Ave., Buffalo, N. Y. [Texas.]
 *Werkenthin, J. Th., R. R. 1, Marlin, Werning, Fr., Lowden, Iowa.
 Werth, C. F., Hartsburg, Mo.
 Westermann, Fr., 1206 Oliver St., N. Tonawanda, N. Y.
 Wetzler, W. R., Schleswig, Iowa.
 Wichmann, O. G., 610 Garfield St., Laramie, Wyo. [Rh.]
 Wiedner, F., Linnestrass 63, Bonn a. Wiegmann, K., R. R. 2, Redbud, Ill.
 Wiesecke, H. M., 423 S. 5th St., Paducah, Wilking, Eugene, Barrington, Ill. [Ky.]
 Winger, Fried., Genoa, Ohio.
 Winkler, J., R. R. 5, Sumner, Iowa.
 Winterick, Alb. J. (Em.), 1020 Oak Ave., Sidney, Ohio.
 *Wintermeyer, H. H., Colby, Kans.
 Wittbracht, C. H., Saline, Mich.
 Wittlinger, J. (Em.), 106 Morgan, Tonawanda, N. Y. [N. Y.]
 Wittlinger, O., 181 Dearborn St., Buffalo, Wittlinger, Th., Neustadt, Ont., Can.
 Witzke, H. B., R. R. 5, Fergus Falls, Wobus, G. D., Swiss, Mo.
 Wobus, Reinh., Sidney, Ohio.
 Wolf, H., Elmhurst, Ill.
 Wolff, C., R. R. 4, West, Texas.
 Woth, Ad., Seward, Nebr.
 Wuebben, P., Eyota, Minn.
 Wulfmann, B. F., 228 W. Columbia St., Springfield, O. nati, O.
 Wulfmann, H., 757 Delta Ave., Cincinnati, Ohio.
 Wulfmann, Jak. A., Manchester, Mich.
 Wullschleger, Gust., R. R. 1, Hudson, Kansas.
 Zeh, F. W., R. R. 34, Elkhart, Wis.
 Zeller, A. (Em.), Town Line, N. Y.
 Zeller, Paul, E., 66 Locust St., Lockport, N. Y.
 Zeyher, K., R. R. 1, Plato, Minn.
 Zielinski, R., 1509 Marshall St., Manitowoc, Wis.
 Ziemer, Val., R. R. 6, Nashville, Ill.
 Zimmer, G. A., Cudahy, Wis.
 Zimmermann, C. (Em.), 615 Pine St., Port Huron, Mich. [Louisville, Ky.]
 Zimmermann, C. J., 1615 Transit Ave., Zimmermann, F. (Em.), 141 LaBelle St., Dayton, Ohio. field, Ind.
 Zimmermann, Geo. P., R. R. 3, Ingle-Zink, Albin R., 1357 Clinton St., Buffalo, New York.
 Zumstein, Hans, 1107 Main St., Laporte, Ind. [kinson, Wis.]
 Zutz, M., 302 Milwaukee Ave., Fort At-

Unordained Missionaries.

- Anderson, W. H. P., lic., Baitalpur, Drug Distr., C. P., East India.
 Graebe, Martha, C. P., East India.
 Kettler, Elsie, Raipur, C. P., East India. [India.]
 Wobus, Adele M., Raipur, C. P., East

Total number of Pastors.....1,033

Deceased Pastors of the German Evang. Synod of N. A.

September 25, 1909—October 10, 1910.

- John Kraemer**, born March 4, 1842 in Baden Germany; died December 15, 1909, emeritus, at Hamburg, N. Y.
Karl Schaub, born March 12, 1843 in the Canton of Basel, Switzerland; died January 2, 1910, emeritus, at Chicago, Ill.
Henry F. Deters, born August 16, 1856 in Union City Tp., Iowa; died March 22, 1910, emeritus, at Eitzen, Minn.
Louis v. Ragué, born February 17, 1838 in Westphalia, Germany; died April 30, 1910, emeritus, at Chicago, Ill.
Ch. Schenck, born August 13, 1843 in Rhenish Prussia, Germany; died June 18, 1910, as pastor of First Ev. Church, Cumminsville, Cincinnati, Ohio.

They rest from their labors, and their works do follow them.

TEACHERS' REGISTER.

Teachers serving in the German Evangelical Synod of North America.

Those without a * are members of the Synod.

- *Arndt, F., 274 Krupp St., Detroit, Mich.
 Austmann, P. (Em.), 1526 Mississippi Ave., St. Louis, Mo.
 Beckmeyer, Edw., 436 Franklin St., Schenectady, N. Y.
 Berg, Ed., 210 W. 9th St., Michigan City, Ind.
 Berke, A., 5210 Laflin St., Chicago, Ill.
 Biermann, H.
 Boettcher, F., 4014 N. 20th St., St. Louis, Mo.
 *Bratzel, G. G. [Ill.]
 Braun, C., 903½ Kentucky St., Quincy, Ill.
 Brodt, H., Prof., Elmhurst, Ill. [Ill.]
 Buchmueller, S., 1507 Monroe St., St. Louis, Mo.
 Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.
 *Dinkmeier, Otilie, Alhambra, Ill.
 *Doht, Catharine A., 1020 Adams St., Quincy, Ill.
 *Dück, M., Lincoln, Ill. [Mo.]
 Düe, Edw. H., 1816 S. 9th St., St. Louis, Mo.
 *Ebert, Emma T., Michigan City, Ind.
 Fehsenfeld, H. C., 611 Avery St., N. S. Pittsburg, Pa.
 *Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich. [Ill.]
 *Fischer, W. C., 1023 State St., Quincy, Ill.
 Fleer, G. D., Wausau, Wis.
 Fleer, G. H., 484 Achson St., Elgin, Ill.
 Flottmann, J., 1217 Market St., Pekin, Illinois.
 *Fuerst, Henry, Kruegerville, Mo.
 *Gerdes, P. H., Box 325, Elmhurst, Ill.
 Grauer, A. H., 3000 Wade Ave., Cleveland, Ohio. [Chicago, Ill.]
 Greimann, G., 5530 S. Marshfield Ave., Gubler, O., R. R. 29, Wellston, Mo.
 *Hanssen, 641 Orville Ave., Kansas City, Kans.
 Helmkamp, F. W., Supt. Orph. Home, R. R. 29, Wellston, Mo.
 *Hillgardt, Louise, Addieville, Ill.
 *Hugo, Selma, Carpentersville, Ill.
 *Kitterer, H. A., Delray, Mich.
 Klein, Fr., 6429 Deary St., E. E. Pittsburg, Pa. [Co., Texas.]
 Kloppe, Fr., William Penn, Washington
 Koenig, D., Hebron, N. Dak.
 Koenig, J. H., Supt. Orph. Home, Hoyleton, Ill. [Louis, Mo.]
 Koenig, O. F., 3664 Lierman Ave., St. Louis, Mo.
 *Krueger, Fr., 666 W. Superior St., Chicago, Ill. [Louis, Mo.]
 *Kruss, Augusta, 2300a S. 13th St., St. Louis, Mo.
 *Lettermann, J., Bensenville, Ill.
 *Lindenmeyer, H., 2623 N. 12th St., St. Louis, Mo.
 *Luehrmann, Emma, Lexington, Mo.
 *Luetkemeyer, O., Schlusburg, Mo.
 Malkemus, L., Davis, Ill. [Ill.]
 *Mernitz, Clara, 1627 State St., Quincy, Mo.
 *Meyer, Lulu, 3001 Eads Av., St. Louis, Mo. [Ill.]
 Michel, J. A., 934 N. Robey St., Chicago, Mo.
 Mohr, Chr., Washington, Mo.
 Moritz, W. F., 3945a Lexington Ave., St. Louis, Mo.
 *Müller, Karl, Nashville, Ill.
 *Nitz, Gertrude, 1645 W. 56th St., Chicago, Ill.
 *Ofner, W., Merrill, Wis. [Chicago, Ill.]
 Packebusch, H. (Em.), 2438 W. Chicago Ave., Chicago, Ill.
 *Papsdorf, Paul G., Addieville, Ill.
 Pfeiffer, Fr., 3505 Iowa Ave., St. Louis, Mo. [Wauke, Wis.]
 *Ränge, G. D., 416 Chestnut St., Milwaukee, Wis.
 *Riemeier, Laura, Carlinville, Ill.
 Roth, A. C., Waterloo, Ill.
 Saeger, L., St. Charles, Mo.
 Scherer, H. (Em.), 1513 Walnut St., Evansville, Ind. [Ill.]
 Schlundt, D., 2008 W. 21st St., Chicago, Ill.
 Schoppe, A., Millstadt, Ill. [Ill.]
 *Schreiber, A. G., 601 S. 12th St., Quincy, Ill.
 Schuessler, Hugo, Hoyleton, Ill.
 *Schultz, W., R. R. 29, Wellston, Mo.
 Seybold, P. C., Staunton, Ill.
 Seybold, Hulda, Staunton, Ill. [N. Y.]
 Toelle, Carl, 106 Morgan St., Tonawanda, N. Y.
 *Trost, Theo., 553 S. 1st St., Ann Arbor, Mich.
 *Uhlhorn, Bernh., Elmhurst, Ill.
 *Walz, A., R. R. 1, River Rouge, Mich.
 Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
 *Werremeier, Lydia, St. Charles, Mo.
 Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.]
 *Wilking, F. W., 3007 McNair Ave., St. Louis, Mo.
 Wuellner, W. C., 2943 Racine Ave., Chicago, Ill.
 Zimmermann, Rob. P., Peotone, Ill.

Total number of Teachers.....78

Evangelical Deaconesses.

CINCINNATI, O.

Consecrated—Marie Stahlberg. Probationer—Rosa Hummel.
 " —Marie Kasper. [perior. " —Frieda Lauer.
 " —Margaret Luken, Sister Su- " —Dorothy Emmerich.
 Probationer—Albertine Sasse. " —Emma Oldewage.

ST. LOUIS.

Magdalene Gerhold, Sister Superior.	Martha Wolf.	Clara Kuhlenshoelter.
Philippina Buehn.	Beata Schiek.**	Sophia Hubeli.†
Charlotta Boekhaus.*	Theresa Kettelhut.	Anna Nissel.
Marie Oehler.	Caroline Pempeler.†	Lina Ernst.
Katharine Streib.	Hulda Echelmeier.	Hilda Mall.
Emily Eich.	Katie Keck.	Lina Soehlig.
Anna Pohlmann.	Amelia Matthes.**	Anna Meyer.
	Erlinda Hummerich.	Alwina Scheid.
	Christina Schwarz.†	

PROBATIONERS.

Lydia Buschmann.	Benia Fuchs.	Laura Schifferdecker.
Lydia Biekert.	Ida Dietsche.	Emma Luttermann.
Anna Bischel.	Friederica Peithmann.	Lina Waner.
Anna Goetze.	Elise Reschke.	Minna Flottmann.
Emma Fruechte.	Anna Lenger.	Matilda Matthes.
Paulina Astroth.	Bertha Grunest.	Marie Schenk.
	Ella Loew.	

EVANSVILLE, IND.

Consecrated—Lina Braun.	Consecrated—Sophia Bartelt.
" —Lina Appel.	Probationer—Winnie Lane.
" —Alma Stoerker.	" —Etta Robbins.
" —Delora Robinson.	" —Tava Sullivan.

Probationer—Katie Johnson.

BUFFALO, N. Y.

Consecrated—Elisabeth Heinz.

LINCOLN, ILL.

Consecrated—Rosa Gerhold.	Consecrated—Louise Mernitz.
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ST. CHARLES und MARTHASVILLE, MO.

Consecrated—Frieda Bettex.	Consecrated—Julia Koch.
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FARIBAULT, MINN.

Probationer—Louise Kreutz.	Probationer—Katharine Fischer.
" —Amelia Klopsteg.	" —Magdalene Suter.

Probationer—Hulda Ramser.

CHICAGO, ILL.

Probationer—Charlotte Pfeiffer.††	Probationer—Amanda Vehe.††
	Probationer—Anna Kreuter.§

LOUISVILLE, KY., and NEW ALBANY, IND.

Probationer—Lillie Gutermuth.§	Probationer—Ida Schumann.§
	Probationer—Elisabeth Fuchs.§

MILWAUKEE, WIS.

Consecrated—Mathilda Berg.	Probationer—Martha Klingeberger.§
Probationer—Ella Strehlow.	" —Ella Steller.

§) In training in St. Louis.

*) Serving in Lincoln.

***) Serving in Evansville.

†) Serving in Rochester, N. Y.

††) Serving in Faribault.

††) In training in Lincoln, Ill.

Total number of Deaconesses.....80

CHURCH REGISTER.

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 10, 1910.

1. ATLANTIC DISTRICT.

a) DISTRICT OF COLUMBIA.

Washington—*Concordia—P. A. Menzel

b) MARYLAND.

Annapolis—Martin—F. H. Klemme
 Baltimore—Christ—F. Hahn-Zumt
 " —Concordia—F. Giese
 " —*St. Johns—Wm. Aufderhaar
 " —*St. Johns—Tim. Lehmann
 " —*St. Lukes—H. Arlt
 " —*St. Matthew—C. W. Locher
 " —*Un. Ev. Luth.—W. Batz
 " —Homestead—St. Matthew—R. Uhlhorn
 " —Friedens—C. Enders
 " —Immigrant Home—O. Apitz
 Cambridge—Immanuel—W. E. Hauff
 East Newmarket—Salem—W. E. Hauff
 Frostburg—Zion—E. T. Henzel
 Parkville—*St. Johns—R. Uhlhorn

c) NEW JERSEY.

Bayonne—*St. Pauls—H. Retter
 Bergenpoint—Ev.—C. Schauer
 Irvington—Immanuel—
 Newark—St. Stephens—Ed. Fuhrmann
 " (Essex Park)—Un. Ev.—
 " (Vailsburg—Zion—F. Gabelmann
 Trenton—St. Pauls—R. Stave

d) NEW YORK.

Albany—Ev. Prot.—H. Reller
 Amsterdam—Ev. Luth. Zion—F. E. C. Haas
 Berlin—Zion—G. Kern
 Brooklyn—Zion—A. Schmidt, Ph. D.
 " —Bethlehem—W. Bourquin
 East Poestenkill—Zion—G. Kern
 Mount Vernon—St. Johns—W. Frenzen
 New York—St. Pauls—H. Rexroth
 Sandlake—Zion—G. Kern
 Schenectady—Friedens—G. Esmann
 " —St. Johns—
 Troy—St. Pauls—W. E. Neumeister
 Westchester—St. Paul—P. Benthin

e) PENNSYLVANIA.

Archbald—*Ev.—E. D. Kiefel
 Columbia—Salem—A. Ernst
 Priceburg—St. Pauls—E. Weisskopf [D.
 Scranton—Friedens—E. J. Schmidt, Ph.
 " —*Hyde Park Presbyterian—J. Schoettie
 " —St. Pauls—C. F. Fleck
 Taylor—Ev.—C. E. Fetzner
 Williamsport—*Imm—J. A. Weishaar

f) VIRGINIA.

Richmond—St. Johns—O. Guthe
 Number of churches.....45

2. INDIANA DISTRICT.

a) INDIANA.

Boonville—St. Johns—J. D. Bretz
 Bretzville—*St. Johns—E. Mahlberg
 Buckskin—St. Johns—M. F. Glering

Buffaloville—St. Johns—
 Bufkin—St. Johns—F. Daries
 Campbell Tp.—Zoar—M. Mehl [D. D.
 Cannelton—St. Johns—P. C. W. Meinecke,
 Center Tp.—*St. Peters—S. Caldemeyer
 Centerville—Zion—
 Chandler—*St. Johns—J. D. Bretz
 Cumberland—St. Johns—L. Kleemann
 Dubois—St. Peters—W. J. Cramm
 Duff—St. Pauls—Ph. Frohne
 Elberfeld—Zion—M. Ratsch
 Bel Elberfeld—Immanuel—M. Mehl
 Evansville—Ev. Bethel—Paul Pfeiffer
 " —St. Lukes—H. J. Schiek
 " —St. Pauls—F. Reller
 " —*St. Johns—Wm. N. Dresel
 " —Zion—J. U. Schneider, Ph. D.
 Near Ft. Branch—St. Pauls—L. Sternberg
 Fenton—Zion—J. Frank [berg
 Freelandville—Bethel—Geo. Zimmermann
 Fulda—Trinity—
 German Tp.—*St. Pauls—J. A. F. Harder
 Heusler—*Salem—A. G. Brendel
 Holland—Augustana—Ph. Frohne
 By Holland—St. Pauls—G. Thos. Haller
 Huntingburg—Salem—P. Repke
 Indianapolis—St. Johns—Th. Schory
 " —St. Lukes—J. Moeller
 " —St. Pauls—Chr. Hansen
 " —Zion—J. C. Peters
 Ingelheim—*St. James—J. Schlundt
 Inglesfield—*Salem—
 Jasper—Trinity—W. J. Cramm
 Johnson Tp.—Zion—*C. Ed. Schmidt
 Kasson—*St. Johns—J. A. Reller
 " —Zoar—J. A. Reller
 Lamar—St. Peters—P. Saffran
 Lawrenceburg—Zion—G. Maul
 Lippe—Zion—C. G. Kettelhut
 Lynnville—St. Matthew—*Z. Egartner
 Madison—*Ev. Luth.—
 McCutchanville—*Bethlehem—S. Caldemeyer
 Mount Vernon—*Trinity—P. Press
 New Albany—Ev.—E. G. Kuenzler
 Newburg—Zion—
 New Palestine—Zion—*H. C. Toelle
 Parkers Settlement—*St. Peters—J. Schlundt
 Pennsylvaniaburg—*St. Johns—
 Princeton—St. Peters—*M. F. Bierbaum
 Rockport—St. Johns—
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—
 Seymour—*St. Pauls—*H. Booch
 Stearleyville—St. Johns—*H. J. Hahn
 Stendal—*Unorganized—G. Thos. Haller
 Tell City—St. Johns—Theo. J. Schlundt
 Troy—*Ev.—
 Vincennes—St. Johns—L. Hohmann
 Warrenton—St. Stephens—M. P. Davis
 Warren Tp.—Zion—J. Frank
 Westphalia—Salem—

b) OHIO.

Barnesburg—*St. Pauls—H. Schoettie
 Cincinnati—*First Ev.—H. Huebschmann
 " (Price Hill)—*Ger. Prot.—Aug. Ruecker

Cincinnati—(Columbia)—First Ev.—J. P. Meyer
 " (College Hill)—Immanuel—
 " (North Fairmount)—*Imm.—L. Schweickhardt
 " —St. Lukes—W. Krueger [D.
 " —*St. Philipp—F. L. Dorn, Ph.
 " (Norwood)—Salem—*W. Grunewald
 " (Winton Place)—*Ev.—
 " —Zion—Alb. E. Viehe
 Dayton—*St. Johns—J. G. Mueller
 " —St. Lukes—F. A. Meusch
 Elmwood Place—St. Matthew—Fr. Nickisch
 Hamilton—St. Pauls—W. Vollbrecht
 East Hamilton—St. Johns—W. Vollbrecht
 Middletown—St. Pauls—G. S. Gerhold
 New Richmond—*St. Pauls—*W. Grunewald
 Piqua—*St. Pauls—
 Plesantridge—*St. Peters—F. Hohmann
 Reading—*St. Johns—P. Bourquin
 Ripley—Zion—
 Sidney—St. Pauls—R. Wobus
 Tippecanoe City—.....W. Uhrland
 Trenton—St. Johns—G. S. Gerhold
 Troy—St. Johns—W. Uhrland

c) KENTUCKY.

Alexandria—*St. Pauls—C. Emigholz
 Bellevue—St. Johns—L. W. Goebel
 Dayton—St. Pauls—L. W. Goebel
 Falmouth—St. Pauls—W. Echelmeier
 Ft. Thomas—Christ Ev.—H. E. Lambrecht
 Henderson—Zion—J. C. Frohne
 Latonia—St. Marks—W. Echelmeier
 Louisville—Bethlehem—C. Held
 " —Christ—H. Frigge
 " —St. Johns—Th. F. John
 " —St. Lukes—Theo. A. Haefele
 " —St. Matthew—O. C. Miner
 " —St. Pauls—W. F. Mehl
 " —St. Peters—D. Bruening
 " —Imm.—C. J. Zimmermann
 " —Clifton Ev. Church (Westermann Memorial)—W. F. Simon, Ph. D.
 Newport—*St. Pauls—C. Schaeffer
 Owensboro—Zion—H. F. Grefe
 Paducah—Trinity—H. M. Wiesecke

d) ALABAMA.

Birmingham—Friedens—A. S. Ebinger

e) GEORGIA.

Atlanta—St. Johns—G. Nussmann

f) ILLINOIS.

Carmi—St. Johns—C. Roth
 Cowling—*Ev. Friedens—*M. F. Bierbaum

Number of churches.....112

3. IOWA DISTRICT.

a) IOWA.

Ackley—St. Johns—G. Meinzer
 Alden—Immanuel—R. Lorenz
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—G. F. Braun
 Audubon—Friedens—G. F. Braun
 Augusta—St. Johns—W. Bechtold
 Aurelia—St. Johns—W. Schumann
 Bennett—Friedens—Chr. Bendigkeit
 Benton Tp.—Zion—C. Nauwerth

Berlin—*Bethlehem—E. Rall
 Bliedorn—St. Johns—*G. A. Hensel
 Brooks Tp.—St. Johns—J. G. Herrlinger
 Buckeye—*Friedens—R. Lorenz
 Buckgrove—*St. Peters—H. Niewoehner
 Burlington—First Ev.—K. Michels
 " —St. Lukes—K. Scheib
 " —Zion—J. Erdmann

Calumet—*Zion—
 Charleston—*St. Johns—W. Kreis
 Clarence—St. Johns—E. Hansen
 Clarksville—Immanuel—W. Roeper
 Council Bluffs—St. Johns—A. Graber
 Creston—*St. Johns—Ph. Blaufuss
 Crozier—St. Johns—Aug. Satory
 Dayton Tp.—*St. Pauls—*Aug. F. Warskow

Denver—St. Pauls—G. Krumm
 Donnellson—*St. Pauls—W. Kreis
 Dumfries—St. Pauls—*Edwin Arends
 Dutchcreek—St. Pauls—C. Sprenger
 Dysart—Friedens—M. Rosenfeld
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—F. Perl
 Flintridge Tp.—St. Johns—C. Nauwerth
 Fort Madison—St. Johns—
 Franklin—St. Peters—J. F. C. Trefzer
 Fredericksburg—Friedens—F. J. Kraushaar

Fremont Tp.—St. Johns—Paul Allrich
 Garner Tp.—*.....A. Graber
 Geneva—St. Peters—P. Ott
 German City—St. Johns—A. von der Ohe
 German Tp.—St. Peters—H. Rixmann
 Gladbrook—Friedens—E. Rall
 Hamburg—Zion—F. Rasche
 Hartley—Trinity—J. Fischer
 Horn—St. Johns—J. H. Jahn
 Hubbard—Zion—A. Muecke
 Keokuk—St. Pauls—J. Nuesch
 Lake Park—.....
 Larchwood—Friedens—Th. Storck
 Latimer—Immanuel—C. J. Barth
 Laurel—St. Johns—R. Schmichen
 Ledyard—Friedens—O. Beyersdorff
 Lemars—St. Johns—M. J. Dammann
 LeRoy Tp.—St. Pauls—J. Winkler
 Lowden—Zion—F. Werning
 Lester—*Ev. Luth.—Th. Storck
 Manilla—Friedens—*Adolph Fruechte
 Manly—*St. Pauls—K. Freytag
 Manning—*Friedens—*Adolph Fruechte
 Maquoketa—*St. Marks—*G. A. Hensel
 Marshalltown—Friedens—K. Rest
 Massena—*Friedens—P. Keinath
 Mt. Vernon Tp.—St. Pauls—L. C. Krueger

Muscatine—*Ev. Prot.—J. Jans
 New Albin—St. Peters—K. Bizer
 Noble Tp.—St. Johns—*H. A. F. Kern
 Peterson—*Zion—J. G. Herrlinger
 Pleasant Valley—Ev.—E. Hardt
 Primghar—St. Johns—
 Primrose—*Zion—F. Perl
 Pomeroy—First Ev.—A. Buettner
 Red Oak—*St. Pauls—Ph. Blaufuss
 Remsen—*St. Pauls—J. E. Birkner
 Schleswig—Friedens—W. R. Wetzeler
 Sigel—St. Johns—H. Haeussler [mann
 Shelby—*Ev. Luth. Friedens—A. Dett
 Sigourney—St. Pauls—G. Tillmanns
 Sutherland—*Unorganized—
 Tripoli—St. Peters—M. Kleinau
 Underwood—Immanuel—A. Dettmann
 Union City—St. Johns—K. Bizer
 Victoria Tp.—*Petrus—P. Keinath
 Vinton—Zion—M. Rosenfeld

Walnut—*Ev. Luth.—A. Dettmann
Washington—St. Pauls—C. Sprenger
Waverly—Friedens—W. Roeper
West Burlington—St. Pauls—W. Bechtold

Westside—St. Johns—K. Fauth

b) ILLINOIS.

Rock Island—Friedens—F. Rolf
Sutter Bethlehem—Ph. Hillgardt
Tloga—Bethany—L. Hagen
Warsaw—St. Johns—H. Jagdstein

c) MISSOURI.

Kahoka—St. Pauls—C. D. Reichle
Winchester—*Zion—C. D. Reichle

d) SOUTH DAKOTA.

Garretson—Trinity—
Yankton—*Un. Friedens—

e) MINNESOTA.

Round Lake —*Zion—
Sioux Valley—*Friedens—

Number of churches.....98

4. KANSAS DISTRICT.

a) KANSAS.

Alida—*St. Johns—
Alma—Friedens—Geo. Voegtling
Atchison—Zion—E. Vogt
Berne—*Unorganized—F. A. Luedecke
Brewster—*Ev.—Zion—*H. Wintermeyer
Colby—St. Johns—*H. Wintermeyer
Deerfield—*Unorganized—
Elbing—*Unorganized—O. Duecker
Ellinwood—Immanuel—J. Lebart
Ellsworth—Immanuel—Aug. F. Mohri
Eudora—St. Pauls—L. Koelbing
Fletcher—*Unorganized—
Garden City—*.....
Herkimer—Immanuel—B. Slupianek
Herndon—Immanuel—E. Th. Bettex
Highland—Trinity—O. Duecker
Holyrood—*St. Pauls—Aug. F. Mohri
Hudson—Friedens—Gustav Wullschleger
Industry—*Unorganized—
Inman—St. Peters—Joh. Endter
Junction City—*Zion—
Kansas City—Zion—H. Vieth
Kanwoka Tp.—*St. Peters—C. Bechtold
Kiowa—*St. Johns—*Th. Thomas
Lawrence—St. Pauls—C. Bechtold
Leavenworth—Salem—R. Loew
Linn—*St. Pauls—H. Grosse
Manhattan—Friedens—
Marysville—Ev.—L. Reinert
Mission Creek—*St. Johns—
Newton—Immanuel—O. Duecker
Nickerson—First Ger. Ev.—Joh. Endter
Paola—Zion—
Powhattan—*Ev. Friedens—C. Vogt
Rockville Tp.—St. Pauls—J. Endter
Salina—Friedens—
State Center—*Unorg.—Aug. F. Mohri
Thomas Co.—*St. Pauls—*H. Wintermeyer
Topeka—St. Pauls—C. Bechtold
Vesper—*Immanuel—R. Heinze
Wells Creek—Immanuel—F. Weltge
Wichita—*Friedens—K. Feldmann
Willow Springs—St. Johns—C. Gastrock
Winona—*Un. Ev.—*H. Wintermeyer

b) COLORADO.

Idalia—St. Johns—F. Leonhard

c) NEBRASKA.

Dubois—*Friedens—F. A. Luedecke
Mission Creek—Ev.—Zion—

d) OKLAHOMA.

Altus—Salem—Otto Schulz
Covington—*Ev. Salem—*W. Bollin
Frederick—Ev. Zion—Otto Schulz
Guthrie—*St. Johns—*W. Bollin
Hulen—Unorganized—Otto Schulz
Kiel—Friedens—Carl Jeschke
Kingfisher—Friedens—A. Walton
Lawton—*Unorganized—Otto Schulz
Lone Wolf—*Ev.—Fr. H. Krohne
Maniteau—*Ebenezer—Otto Schulz
Marlow—*Unorganized—Fr. H. Krohne
Marshall—St. Pauls—*W. Bollin
McLoud—*Ev. Luth. St. Pauls—
Minco—St. Pauls—Fr. H. Krohne
Mishak—*Ev. Luth. St. Johns—
Norman—Salem—K. W. Schulz
Okarche—*Concordia—A. Walton
Okeene—St. Johns—Carl Jeschke
Oklahoma City—*Zion—O. J. Gilbert, Ph.
Omega—*St. Johns—Carl Jeschke [D.
Orlando—*Zion—*W. Bollin
Pocasset—*Unorganized—F. H. Krohne
Shawnee—*St. Johns—
Skedee—*St. Lukes—K. W. Schulz
Stillwater—*Salem—K. W. Schulz
Tangier—Grace—*Th. Thomas
Waukomis—Concordia—A. Walton

Number of churches.....74

5. MICHIGAN DISTRICT.

a) MICHIGAN.

Adair—Ev.—E. Riemeyer
Adrian—Immanuel—F. Boehm
Albion—Salem—O. Schettler
Ann Arbor—*Bethlehem—S. A. John
Amble—*St. Peters—H. Schmidt
Armada—Trinity—R. Riemann
Bad Axe—St. Johns—*P. Stappenbeck
Bainbridge Tp.—*St. Pauls—J. Kurz
Baroda—Zion—Chr. Howe
Boyne City—Ev.—G. Schoettle
Brutus—*Zion—W. Rath
Burnside—St. Pauls—K. Krumm
Casco—St. James—E. Riemeyer
Chelsea—*St. Pauls—A. Schoen
Clarenceville—Immanuel—A. C. Stange
Clyde Tp.—St. Pauls—C. Haag
Crockery—*St. Johns—J. Hetzel
Dalton Tp.—St. Pauls—J. Reichert
Detroit—Bethany—A. Martin
" —Christ—Theo. Jud
" —Immanuel—A. W. Bachmann
" —St. Johns—A. Gehrke
" —St. Lukes—L. Kleber
" —St. Marks—A. Mallick
" —St. Matthew—Otto C. Haass
" —St. Pauls—W. H. Alber
" —St. Johns (West Side)—R. J. Beutler
" —St. Peters—C. A. Haneberg
Dexter—*Andrews—K. Buff
Dowagiac—*Un. Ev. Luth—F. Rahn
Farmington—Salem—A. C. Stange
Flint—St. Johns—B. Howe
Francisco—St. Johns—O. Laubengayer
Fraser—Zion—J. Neumann
Freedom Tp.—*Bethel—F. Mayer, Ph. D.
" —*St. Johns—G. Eisen
Friendship Tp.—Ebenezer—W. Rath
Gallen—St. Peters—J. L. Kling

Germania—Zion—K. Krumm
 Grand Haven—St. Pauls—J. Hetzel
 Grand Haven Tp.—St. Peters—J. Hetzel
 Grand Rapids—St. Johns—R. Schreiber
 Grossepointe—St. Peters—J. Neumann
 Holland—Zion—R. Schreiber
 Jackson—St. Johns—W. Breitenbach
 Kingsley—St. Johns—Geo. Schoettle
 Lansing—St. Pauls—E. Gehle
 Lenox—St. James—R. Riemann
 Macomb Tp.—St. Johns—F. A. Roese
 Manchester—*Immanuel—J. Wulmann
 Marine City—St. Johns—J. Soell
 Maplehill—Immanuel—H. Schmidt
 Mt. Clemens—Zion—F. A. Roese
 Muskegon—St. Johns—Jul. Reichert
 New Buffalo—St. Johns—F. W. Adomeit
 Norvell—*Christ—J. Wulmann
 Niles—St. Johns—F. Rahn
 Owosso—St. Johns—Chr. Spathelf
 Petoskey—Immanuel—W. Rath
 Pipestone—*Zion—J. Kurz
 Port Huron—St. Johns—C. Haag
 Royaloak—Immanuel—O. Keller
 St. Joseph—St. Peters—E. H. Spathelf
 Saginaw—St. Marks—B. Howe
 Saline Tp.—*St. James—O. Papsdorf
 Saline—*St. Pauls—C. Wittbracht
 Sharon Tp.—*St. Pauls—O. Laubengayer
 Sherman Tp., near Cadillac—Ev.—H. Schmidt
 Taylor Center—*St. Pauls—H. Schaar-
 Three Oaks—St. Johns—J. L. Kling
 Warren—St. Pauls—H. Juergens
 Wyandotte—St. Johns—A. Schmid

b) INDIANA.

Andrews—St. Pauls—E. G. Aldinger
 Bippus—St. Johns—
 Bourbon Tp.—St. Pauls—
 Bremen—Immanuel—G. Webbink
 Chesterton—*St. Johns—E. Kayser
 Elkhart—St. Johns—F. Ewald
 Francesville—Salem—*Theo. J. Mayer
 Near Francesville—St. James—P. David
 Gary—*St. Johns—E. Kayser
 Lafayette—St. Johns—A. Beutenmueller
 Laporte—St. Pauls—H. Zumstein
 Madison Tp.—Zion—P. Grob
 Medaryville—St. Johns—E. Brenion
 Michigan City—St. Johns—P. Irion
 Mishawaka—Andrews—M. Goffeney
 Plymouth—St. Johns—
 San Pierre—St. Lukes—E. Brenion
 South Bend—St. Peters—C. A. Koenig
 " "—*Zion—M. Goffeney
 Urbana—St. Peters—W. Koch
 Valparaiso—St. Johns—J. Bollens
 Wabash—St. Matthew—W. Howe
 Wanatab—Salem—J. Bollens
 Whitepost Tp.—St. Johns—*Th. J. Mayer
 Woodland—St. Johns—P. Grob

Number of churches.....97

6. MINNESOTA DISTRICT.

a) MINNESOTA.

Albany—Ev.—Ebenezer—C. C. Joern
 Albion—Ev.—A. Warnecke
 Annandale—Immanuel—A. Warnecke
 Barnesville—Ev.—Ed. Lawrenz
 Bertha—*Friedens—Paul Weiss
 Bird Island—.....J. Still
 Brainerd—Bethlehem—Paul Weiss
 Brownsville—Zion—O. Hille
 Burau—Ev.—E. Stelzig
 Carlos—*Michael—E. Beier

Ceylon—Ev.—St. Johns
 Childs—*Ev.—E. Stelzig
 Cleveland Tp.—*Ev.—G. M. Eyrych
 Cottagegrove—St. Matthew—
 Crookedcreek—Friedens—O. Hille
 Delano—Ev.—W. Weltge
 Dora—*St. Johns—H. Awisus
 Dresselville—St. Pauls—G. M. Eyrych
 Duluth—St. Pauls—J. J. Bizer
 Eden Valley—Friedens—
 Eitzen—St. Lukes—F. C. Klein
 Essig—Friedens—G. Mayer
 Fairmont—St. Johns—J. Herrmann
 Faribault—St. Lukes—Wm. Meyer
 Fergus Falls—Ev.—H. B. Witzke
 Frazer—Friedens—Martin Peter
 Germantown—St. Pauls—J. J. Bizer
 Glencoe—*Ev.—Max Strasburg
 Grey Eagle—Trinity—E. Beier
 Hector—Friedens—J. Still
 Henderson—*St. Pauls—Geo. S. Eyrych
 Herman—Ev.—E. Stelzig
 Hokah—Zion—O. Hille
 Holdingford—Ev.—C. C. Joern
 Hutchinson—St. Johns—Max Strasburg
 Kenyon—St. Matthew—W. Koring
 Lake Elmo—St. Lukes—
 Lester Prairie—Ev.—H. C. Dallmann
 Lesueur—Zion—G. M. Eyrych
 Lewiston—St. Pauls—*Jos. Eitel
 Near Litchfield—St. Matthew—W. Weltge
 Little Falls—Ev. Luth—J. L. Haack
 Long Prairie—Zion—E. Beier
 Lynn Tp.—Trinity—Max Strasburg
 Medicine Lake—*Immanuel—E. Sans
 Millville—Ev.—
 Minneapolis—St. Johns—E. Sans
 Minnesota Lake—*Friedens—K. Buck
 Near Minnesota Lake—*St. Pauls—Max
 Lehmann
 New Ulm—Friedens—G. Mayer
 Nicollet—*Friedens—G. Mayer
 Norwood—Ev.—J. Kuehn
 Near Norwood—*Zion—J. Kuehn
 Perham—Zion—H. W. Awisus
 Plato—St. Pauls—J. Still
 Near Plato—Friedens—K. Zeyher
 Pleasant Prairie—.....J. Herrmann
 Rochester—Ev. Luth Friedens—W. W.
 Bunge
 Near Ruch City—.....O. Albrecht
 Sanborn—Christ—G. Mayer
 Sandstone—.....O. Albrecht
 St. Cloud—Friedens—J. L. Haack
 St. James—Friedens—Martin Peter
 St. Paul—*St. Pauls—Karl Koch
 Stillwater—*Ev. Luth St. Peters—Paul
 T. Bratzel
 Town Minden—*Christ—J. L. Haack
 Tyrone Tp.—Salem—G. M. Eyrych
 Viola Tp.—St. Pauls—G. Wuebben
 Vivian Tp.—*Zoar—K. Buck
 Wadena—St. Pauls—P. Weiss
 Welcome—*St. Pauls—
 Wheeling—St. Johns—W. Koring

b) NORTH DAKOTA.

Near Annamose—Trinity—*E. E. Kollath
 Bethel—.....G. Sturm
 Bluegrass—*Bethlehem—J. Fontana
 Fargo—Ev.—Ed. Lawrenz
 Hankinson—*Immanuel—Henry Kunz
 Hebron—St. Johns—A. Debus
 Judson—.....G. Sturm
 Lidgerwood—St. Johns—Henry Kunz
 Minnesota Tp.—Ev.—Henry Kunz
 Mott—*Friedens—*M. Schmidt

New Salem—Friedens—J. Fontana
Taylor—Immanuel—*M. Schmidt
Wahpeton—*St. Peters—E. Stelzig

c) SOUTH DAKOTA.

Elkton—Ev.—*H. Heutzenroeder
Frankfort—*Friedens—F. Brennecke
Tulare—*Salem—F. Brennecke
Turtle Creek—St. Johns—F. Brennecke

Number of churches.....89

7. MISSOURI DISTRICT.

a) MISSOURI.

Augusta—Ebenezer—A. Bockstruck
Bay—St. Pauls—B. Buehler
" —Zion—H. Greuter
Belle—*St. Pauls—*Kurt Kielhorn
Bellefontaine—St. Johns—C. Schnake
Bem—St. Johns—J. S. Pismar
Berger—St. Johns—J. Daiss
Big Berger—Bethany—G. Kuecherer
Bigspring—St. James—*R. Kasemann
Bland—Zion—F. Eggen
Billings—St. Peters—Traugott Amacker
Boeuf Creek—Ebenezer—D. Behrens
Cape Girardeau—Christ—Fr. Bemberg
Near Cape Girardeau—Salem—G. Press
Cappeln—St. Johns—J. H. Stroetker [Sr.
Casco—St. Johns—A. Kalkbrenner
Case—*Bethel—*R. Kasemann
Cedarhill—*Martin—S. P. Goebel
Chamois—St. Johns—H. Krusekopf
Near Chamois—St. Peters—H. Krusekopf
Charlotte—St. James—G. Schultz
Clayton—Samuels—K. Pfeiffer
Cooper Hill—St. Pauls—P. Dietrich
Cottleville—St. Johns—
Desoto—Friedens—H. Pfundt
Near Des Peres—Zion—F. Baur
Defiance—*St. Pauls—A. Bockstruck
Dexter—Zion—G. Dittel
Dittmers Store—*Martin—E. Roglin
Dutchtown—*Ev.—G. Press, Sr.
Femme Osage—*Ev.—R. Fischer
Ferguson—Immanuel—J. F. Riemer
Fredericksburg—St. Peters—*W. Late-
gahn
Near Freistatt—Zion—A. Saeuberlich
Fulton—Ev.—*Theo. Baur
Gumbo—St. Thomas—A. Bisping
Hamburg—*Friedens—F. Grabau
Hermann—St. Pauls—L. Suedmeyer
High Hill—St. Johns—
Highridge—Martin—S. P. Goebel
Hochfeld—Ev.—
Holstein—Immanuel—F. Egger
Hope—Bethany—†N. Hansen
Hugo—St. Peters—
Indian Camp—*St. Johns—F. Weltge
Jackson—Immanuel—W. F. Herrmann
Near Jackson—St. Johns—†R. Neumann
Jeffriesburg—*Jordan—W. Jung, sr.
Knorpp—Ebenezer—H. Pfundt
Lippstadt—Ev.—
Manchester—St. Johns—E. Berdau
Marthasville—*Ev.—Th. Hoefer
Mehlville—*St. Johns—
Morrison—St. James—L. v. Lanyi
Moscow Mills—Friedens—P. Quarder
Mt. Hope—*St. Johns—*P. J. Melhorn
Neosho—Zion—H. Friedrich
New Haven—St. Peters—F. Stoerker
New Melle—Ev.—
Normandy—St. Peters—H. Mohr
Oakfield—Zion—
Oakville—St. Pauls—J. Hauck

Old Monroe—St. Pauls—G. Hoffmann
Owensville—St. Peters—Kurt Kielhorn
Pacific—Friedens—K. Pfeiffer
Pinckney—St. Johns—R. C. Ditter
Pitts—*Harmony—F. Weltge
Progress—Immanuel—Geo. Orłowsky
Rhineland—St. Marks—*R. Kasemann
Rush Hill—Friedens—Geo. Orłowsky
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—G. Goebel
St. Louis—Andrews—C. Kramer
" —Bethany—
" —Bethesda—Gust. Hehl
" —Bethel, English Ev.—Th. L.
Mueller
" —Bethlehem—O. Waldmann
" —Christ—J. Varwig
" —Trinity—F. W. Esser
" —Ebenezer—A. Fischer
" —Eden—
" —Emmaus—K. Plegier
" —Ev.—E. Bleibtreu
" —Friedens—Th. Oberhellmann
" —Immanuel—G. Bode
" —*St. James—L. Nollau
" —Jesus—J. J. Fink
" —St. Johns—F. Klemme
" —St. Lukes—H. Walser
" —St. Marks—E. H. Eilts
" —St. Matthew—H. Drees
" —Nazareth—E. Jaeger
" —St. Pauls—J. Irion; Otto Press,
Assistant Pastor
" —St. Pauls—Friedens—J. J. Meyer
" —St. Peters—W. Hackmann
" —Salem—H. Walz
" —St. Stephens—F. W. C. War-
ber (Reichardt
" —*Salvator—(Walnut Park)—J
Zion—J. Baltzer

Near St. Louis—*Orphans Home—H. Mohr
Sappington—St. Lukes—S. Kruse
Schluersburg—*Bethany—Fr. Maurer
Shotwell—St. Pauls—E. Becker
Springbluff—St. Johns—E. Becker
Springfield—St. Johns—K. Doernenburg
Steinhagen—St. Pauls—
St. Clair—St. Johns—*J. Melhorn
Stolpe—St. Johns—Fr. Deuschle
Stonyhill—St. James—A. Kuhn
Stratmann—St. Pauls—E. Stech
Sulphur Springs—St. Lukes—E. Agricola
Swiss—St. Johns—G. Wobus
Tilsit—St. James—H. Suppe
Troy—Zion—P. Quarder
Union—St. Johns—G. Viehe
Verona—St. Johns—H. Friedrich
Warrenton—Friedens—
Washington—St. Peters—J. W. Schuch
Welcome—Ev.—†N. Hansen
Weldon Spring—Immanuel—F. Grabau
Woolam—St. Johns—P. Dietrich
Wright City—*Friedens—F. Weltge

b) ARKANSAS.

Bonanza—Friedens—C. Kautz
Collegeville—St. Johns—O. Luthe
Fort Smith—Glaubens—C. Kautz
Lafe—Friedens—G. Dittel
Little Rock—St. Pauls—O. Luthe

c) OKLAHOMA.

McAlester—Christ—C. Kautz

Number of churches.....129

8. NEBRASKA DISTRICT.

Ashton—St. Matthew—*Paul Juelling

Aurora—Ev.—
 Gladstone—Zion—E. Holder
 Goehner—Friedens—Ad. Woth
 Harvard—Ev.—
 Jansen—St. Pauls—W. Fischer
 Lincoln—St. Pauls—G. A. Neumann
 " —St. Johns—
 Loup City—Ev.—*Paul Jueling toeh
 Maple Grove—St. Pauls—C. A. Mennen-
 McWilliams—St. Johns—C. Eller
 Nebraska City—*Bethel—F. Langhorst
 Neligh—*Unorganized—Ad. Matzner
 Omaha—St. Johns—W. Schaefer
 Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Steger
 Plymouth—*Friedens—W. Fischer
 Rulo—Zion—W. Kottich
 Seward—Friedens—Ad. Woth
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—Geo. Duensing
 Talmage—Zion—G. Braendli
 Tilden—St. Johns—Ad. Matzner
 Wahoo—*St. Peters—G. A. Neumann
 Near Wayne—Theophilus—F. Klinschewski
 " " —Salem—F. Klinschewski
 West Blue—Friedens—A. Koehler
 Westpoint—St. Johns—W. Mangelsdorf
 Western—St. Johns—E. Aleck

Number of churches.....29

9. NEW YORK DISTRICT.

a) NEW YORK.

Attica—St. Pauls—H. A. Dies
 Auburn—St. Lukes—Theo. Braun
 Batavia—Ev. Luth St. Pauls—J. F. W. Helmkamp
 Bennington—Salem—
 Boston—St. Pauls—*F. D. Oberkircher
 Buffalo—Andrews—G. Berner
 " —Bethany—W. Schild
 " —Bethlehem—A. Goetz
 " —Christ—A. Zink
 " —Friedens—P. Speidel
 " —Calvary—E. Lang
 " —Immanuel—J. J. Braun
 " —St. James—Geo. Duval
 " —St. Johns—O. Wittlinger
 " —St. Lukes—W. F. Werhelm, D.D.
 " —St. Marks—Th. Munzert
 " —St. Matthew—P. C. Bommer
 " —St. Pauls—C. G. Haas
 " —St. Peters—Th. Bode
 " —Salem—P. Sandreczski
 " —St. Stephens—G. Rueckert
 " —Trinitatis—H. A. Kraemer
 " —Pilgrim Ev. Church—G. P. Michel
 Corning—Immanuel—R. Vieweg
 Dansville—*First Luth.—
 Dunkirk—*Ev. Luth St. Johns—F. Muehl-
 inghaus
 East Eden—St. Johns—W. Luer
 Eden Center—First Ev.—C. Bachmann
 Elmira—First Ev.—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—*Ev. Luth. Trinity—C. J. Kep-
 pel
 Hamburg—St. James—C. Bachmann
 Hornell—*Ev. Luth St. Pauls—F. D. Schueler
 Leroy—Salem—
 Lockport—St. Peters—Paul E. Zelier
 Martinsville—*St. Pauls—G. Ronte
 Millersport—*St. Stephens—G. Ronte
 Millgrove—St. Johns—C. F. Dies
 North Evans—*St. Peters—W. Luer

North Tonawanda—St. Peters—F. Wes-
 mann [Schulz
 " —Friedens—E. A.
 Orangeville—Immanuel—H. A. Dies
 Perkinsville—St. Peters—V. Crusius
 Rochester—St. Pauls—H. F. W. Grote-
 fend
 " —Salem—F. Frankenfeld
 " —Trinity—A. Baltzer
 Rome—Trinity—A. A. Juergens
 Shawnee—St. Pauls—E. A. Schulz
 Sheldon—St. Johns—
 Syracuse—Friedens—J. Schaefer
 Tonawanda—*St. Peters—H. Horny
 " —Salem—H. Horny
 Townline—St. Pauls—C. F. Dies
 Wendelville—*St. Pauls—G. Ronte
 Westfield—St. Peters—F. Ernst
 West Seneca—St. Peters—E. Gottlieb

b) PENNSYLVANIA.

East Green—St. Pauls—F. W. A. Eier-
 mann
 Erie—St. Pauls—F. W. A. Eiermann
 " —*St. Lukes—F. H. Krafft
 Fairview—*St. James—F. H. Krafft
 Germania—*St. Matthew—
 Meadville—Zion—Ph. Kraus, D.D.

c) ONTARIO CANADA.

London—Un. Ev. St. Pauls—
 Neustadt—St. Pauls—Th. Wittlinger
 New Germany—Ev.—P. Sandreczki
 Number of churches.....64

10. NORTH ILLINOIS DISTRICT.

a) ILLINOIS.

Adaline—Zion—E. Bloesch
 Addison—Immanuel—J. Maierle
 Addison Tp.—*St. Johns—Geo. Bohn
 Algonquin—*St. Peters—
 Arlington Heights—St. Johns—Theo. F.
 Bierbaum
 Aurora—St. Johns—H. Tietke
 Barrington—St. Pauls—E. Wilking
 Bartlett—Immanuel—C. F. Baumann
 Beecher—St. Lukes—W. Roth
 Bellewood—Friedens—L. F. Kurz
 Belvidere—*St. Johns—E. Pinckert
 Bensenville—Friedens—H. Wagner
 Bloomington—St. Pauls—J. J. Mayer
 Bloomington—*Friedens—E. Klimpke
 Blue Island—Friedens—A. Niedergesaess
 Brandenburg—Friedens—J. R. Mueller
 Broadlands—St. Johns—W. A. Schlink-
 mann
 Carpentersville—Zion—E. Hugo
 Champaign—St. Peters—H. F. Mueller
 Chicago—Andrews—H. H. Moeller
 " —Bethany—W. Grotefeld
 " —Bethel—J. Goebel
 " —Bethlehem—J. G. Kircher
 " —Christ—E. Rathmann
 " —Trinity—Jul. Kircher
 " —Epiphany—C. F. Weiss
 " —First Engl. Ev.—C. Christian-
 sen
 " —Friedens—L. Kohlmann
 " —Gethsemane—H. S. v. Ragué
 " —Calvary—H. H. Fleer
 " —Immanuel—W. Hattendorf
 " —St. Johns—H. Stamer
 " —St. Johns—Alfr. E. Meyer
 " —St. Lukes—G. Koch
 " —St. Marks—W. Gaertner
 " —St. Matthew—H. Kroencke

Chicago—Nazareth—A. Glade
 " —Nicolas—E. Rahn
 " —St. Pauls—R. A. John
 " —St. Pauls—(Rose Hill)—O. Kuhn
 " —St. Peters—Goth. J. Lambrecht
 " —St. Peters—(Colehour)—C. Lohse
 " —St. Philipp—Aug. Fleer
 " —Salem—C. Krafft
 " —St. Stephens—B. C. Ott
 " —Zion—Paul Foerster
 " —Zion—(Auburn Park)—Alfred Menzel
 " —Zion—(Wash. Heights)—W. Rathmann
 Chicago Heights—St. Johns—Fr. Grosse
 Danvers—*Friedens—E. Klimpke
 Danville—St. Johns—A. Siegenthaler
 Deerfield—*St. Pauls—F. Bosold
 Desplaines—Christ—H. H. Bierbaum
 Dolton—Immanuel—G. G. Press
 Downers Grove—St. Pauls—G. Pahl
 Edford—*St. Peters—G. Horst
 Elroy—Salem—J. Schwarz
 Elgin—St. Pauls—H. Jacoby
 Elmhurst—St. Peters—Max Hoepfner
 Evanston—St. Johns—J. G. Scheuber
 Frankfort Sta.—St. Peters—Gust Lam-
 Freeport—St. Johns—F. Holke [brecht
 Fullersburg—St. Johns—E. Nabholz
 Genoa—*Friedens—C. A. Heidelberg
 Gilman—Zion—G. Schlutius
 Grant Park—St. Peters—G. B. Schiek
 Greengarden—St. Johns—G. Lambrecht
 " —St. Peters—C. Berger
 Greenview—*Ger. Ev.—Carl Fritsch
 Hanover—Immanuel—J. H. Ellerbrake
 Harmony—St. Johns—Chr. Schulmeister
 Harvey—Friedens—G. G. Press
 Highland Park—*St. Johns—T. Merbach
 Hinckley—St. Pauls—
 Hinsdale—*Ev.—E. Kroencke
 Hollawayville—*Ger. Ev.—P. Brueckner
 Homewood—St. Pauls—L. Kehle
 Huntley—*Ev.—Chr. Schulmeister
 Ivesdale—*St. Pauls—A. J. H. Bierbaum
 Kankakee—St. Johns—F. Umbeck
 Kewanee—*St. Peters—P. Hoepfner
 Lake Zuerich—St. Peters—J. J. Silber-
 mann
 Lamoille—*St. Pauls—J. R. Mueller
 La Salle—*Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—G. Niebuhr
 Longgrove—Ev.—Ch. Hummel
 Loran—Ebenezer—M. Weber
 Lyons—St. Johns—H. C. M. Hildebrandt
 Manhattan—St. Pauls—G. Deckinger
 Mannheim—St. Pauls—J. Hoefler
 Minier—St. Johns—P. A. Bierbaum
 Minonk—St. Pauls—Th. Kettelhut
 Mokena—St. Johns—Geo. Sieveking
 Monee—St. Pauls—Ed. F. Pinckert
 Morristown—*English Luth.—G. Horst
 Naperville—St. Johns—H. Mueller
 Niles Center—*St. Peters—P. F. Haus-
 mann
 Northfield—*St. Peters—F. Schaer
 North Grove—Zion—E. Bloesch
 North Crystal Lake (Nunda)—St. Pauls—
 H. Specht
 Palatine—St. Pauls—J. C. Hoffmeister
 Papineau—Immanuel—F. Buesser
 Pekin—St. Pauls—Geo. W. Goebel
 Peotone—Immanuel—F. Weber
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—Th. Krueger
 Pierceville—St. Peters—
 Plano—St. Johns—H. Tietke
 Plato Center—*St. Pauls—H. Jacoby

Plumgrove—St. Johns—G. H. Stanger
 Princeton—Salem—P. Brueckner
 Richton—St. Pauls—P. Thomas
 Rockrun—St. Pauls—Dan. Bierbaum
 Sadorus—*St. Johns—A. J. A. Bierbaum
 Sandwich—Trinity—
 Sidney—St. Pauls—W. H. Schlunkmann
 Thornton—*Ev.—L. Kehle
 Union—*St. Johns—Chr. Schulmeister
 Wallingford—St. Peters—G. Deckinger
 Washington Tp.—St. Johns—C. Seiden-
 Watseka—*Ev. Luth.—F. Buesser [berg
 West Chicago—Michael—Ad. Voigt
 Wheaton—.....Ad. Voigt

b) INDIANA.

Crownpoint—St. Pauls—
 " —St. Johns—
 Hammond—Immanuel—M. C. Hoefler
 Hanover—Zion—H. E. Blum
 Kouts—*Ev.—

Number of churches.....129

11. OHIO DISTRICT.

a) OHIO.

Amherst—St. Peters—S. Lindenmeyer
 Baltic—*Zion—C. Schimmel
 Bucks Tp.—*St. Pauls—C. Schimmel
 " —St. Peters—C. Schimmel
 Bolivar—St. Johns—Theo. F. Braun
 Canal Dover—St. Johns—D. J. Helmkamp
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—*L. G. Weber
 Chili—St. Johns—H. C. Graeper
 Chillicothe—First Ger. Ev.—
 " —Salem—Paul Gehm
 Cleveland—Bethany—W. Behrendt
 " —Christ—H. Eppens
 " —Ebenezer—
 " —Friedens—C. C. Gebauer
 " —Immanuel—Th. P. Frohne
 " —*St. Johns—C. Burghardt
 " —St. Matthew—Theo. Eisen
 " —*St. Pauls—Wm. Leonhardt
 " —*Schifflein Christi—John S.
 Huebschmann
 " —Un. Ev. Prot.—O. Rusch
 " —*Un. Ev. Prot.—C. W. Bern-
 " —Zion—Th. Leonhardt [hardt
 Columbus—*St. Johns—J. Pister, jr.
 " —St. Pauls—H. L. Streich
 Convoy—St. Johns—F. Schlesinger
 Coshocton—Ev.—H. C. Graeper
 Crawford Tp.—Zions—H. C. Graeper
 Crookedrun—Salems—D. J. Helmkamp
 Dennison—*St. Pauls—D. J. Helmkamp
 Dover Tp.—St. Pauls—Theo. F. Braun
 Elliston—*Trinity—Alb. Dietze
 Elmore—St. Johns—C. E. Weiss
 Elyria—St. Pauls—N. Lehmann
 Genoa—St. Johns—F. Winger
 Goshen Tp.—*St. Peters—H. Katterjohann
 Independence—*St. Peters—F. M. Haeefe
 Jackson—Immanuel—Joh. Schwab
 Kenton—St. Johns—H. Katterjohann
 Kettlersville—*Immanuel—A. Langhorst
 Leslie—St. Pauls—F. Schlesinger
 Lorain—St. Johns—W. L. Bretz
 Loudon Tp.—St. Johns—R. J. Kurz
 Loudonville—Trinity—A. Katterjohann
 Mansfield—St. Johns—G. A. Kienle
 Marion—Salem—J. Reinicke
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—M. L. Kramer
 Millburg—*St. Peters—H. Spangenberg
 Minersville—St. Pauls—*L. G. Weber

Monroeville—*Immanuel—G. Kreuzen-
 Navarre—*St. Pauls—J. E. Digel [stein
 Newark—*St. Johns—
 New Bremen—St. Peters—Chr. Fischer
 " "—*St. Pauls—W. F. Hen-
 ninger
 Oak Harbor—*St. Pauls—J. H. Holdgraf
 Oxford Tp.—St. Johns—G. Kreuzenstein
 Parma—St. Pauls—W. Wahl
 Pomeroy—Friedens—*L. G. Weber
 Portsmouth—Ger. Nn. Ev.—G. H. Freund
 Port Washington—St. Pauls—Th. Beck-
 meyer
 Rockport—Immanuel—H. E. Voss
 South Amherst—St. Johns—S. Linden-
 meyer
 Sandusky—Immanuel—J. G. Ensslin
 " "—St. Stephens—A. Egli
 Seneca Tp.—Jerusalem—R. J. Kurz
 South Webster—St. Johns—Joh. Schwab
 Springfield—*St. Johns—B. F. Wulfmann
 Strasburg—St. Johns—Ernst Irion
 Sugarcreek Tp.—Immanuel—Ernst Irion
 Tiffin—St. Johns—F. H. Graeper
 Valley City—Immanuel—F. W. Krueger
 Vanwert—St. Peters—
 Wapakoneta—*St. Pauls—A. Hills
 Washington Tp.—St. Peters—Theo. Hem-
 pelmann
 Waverly—Ger. Ev.—*R. R. Filbrandt
 West Toledo—St. Pauls—Theo. F. Merten
 Winesburg—*Zion—*E. Seybold
 Wooster—Christ—Herb. J. Brodt
 Zanesville—*Friedens—H. Kamphausen
 Zoar—.....—Theo. F. Braun

b) WEST VIRGINIA.

Mason—*Ger. Ev.—*L. G. Weber
 Number of churches.....32

12. PACIFIC DISTRICT.

CALIFORNIA.

Blacks—*.....J. Mangold
 Dixon—*Ev. Luth.—J. Mangold
 Los Angeles—St. Pauls—Paul Branke
 " "—Immanuel—O. Satzinger
 " "—Zion—
 Oakland—St. Marks—K. C. Struckmeier
 Pasadena—St. Johns—A. E. Janssen
 Petaluma—Grace—F. Schlinkmann
 Pomona—St. Johns—Jon. Irion
 San Francisco—St. Johns—J. Kroehnke
 " "—St. Lukes—A. Meyer
 " "—St. Pauls—W. Schmidt
 South San Francisco—Mission—A. Meyer
 Santa Cruz—Mission—*R. G. Kurz
 Thalheim—St. Johns—A. Boether
 West Yolo—Ev.—J. Mangold
 Whitmore—*Zion—
 Woodland—St. Johns—J. Mangold

Number of churches.....15

13. PENNSYLVANIA DISTRICT.

a) OHIO.

Benton Tp.—St. Pauls—G. W. Krause
 Clarington—Immanuel—
 Hannibal—Zion—
 Lee Tp.—Salem—
 Lewisville—St. Peters—G. K. Krause
 Lowell—St. Johns—Otto W. Breuhaus
 Marietta—St. Pauls—O. H. Schroeder
 Miltonsburg—St. Peters—
 Muskingum Tp.—*First Ev.—Otto W.
 Breuhaus

Salem Tp.—St. James—
 Steubenville—*Zion—O. D. Hempelmann
 Summit Tp.—St. Johns—
 Switzerland Tp.—St. Johns—O. W. Laux-
 mann [haus
 Watertown—*St. Johns—Otto W. Breu-
 Woodsfield—St. Pauls—J. H. Overbeck

b) PENNSYLVANIA.

Dorseyville—Trinity—R. W. Jungfer
 Millvale—First Ev.—C. Loos
 Pittsburg—*St. Johns—J. L. Ernst
 N. S. Pittsburg—*St. Peters—Th. R.
 Schmale
 " "—*First Ev.—J. G. Stilli
 Sharpsburg—St. Johns—W. A. Bomhard
 Springgardenboro—St. Peters—H. Fuchs
 Zelienople—*St. Johns—Theo. Fischer

c) WEST VIRGINIA.

New Martinsville—*Immanuel—
 Wheeling—St. Pauls—A. C. Rasche
 Number of churches.....25

14. SOUTH ILLINOIS DISTRICT.

a) ILLINOIS.

Addieville—*Zion—C. L. Langerhans
 Alhambra—Salem—J. H. Dinkmeier
 Alton—Ev.—E. L. Mueller
 Arcola—St. Pauls—C. F. Kniker
 Belleville—Christ—C. R. Hempel
 Biblegrove—St. Paul—*H. Baumgaertel
 Blackjack—*St. Johns—Fr. Braun
 Bluff—*St. Johns—L. Birnstengel
 Bluff Precinct—Salem—H. A. Koerner
 Breese—St. Johns—Theo. Haas
 Brighton—St. Johns—F. W. Schnathorst
 Brownsburg—St. Johns—E. P. Richter
 Burksville—St. Peters—H. A. Koerner
 Carlinsville—St. Pauls—W. Riemeier
 Carlyle—Immanuel—Th. C. M. Kugler
 Caseyville—Friedens—H. T. Bahnsen
 Central City—Zion—
 Centralia—St. Peters—Joh. Dorullis
 Collinsville—St. Johns—H. T. Bahnsen
 Columbia—St. Pauls—Wm. Schlinkmann
 Cordes—St. Johns—H. Juchhoff
 De Camp—*Immanuel—E. Reh
 Duquoin—St. Johns—C. Friebe
 Eastfork Tp.—St. Johns—Th. C. M. Kugler
 East St. Louis—Immanuel—H. Bode
 Edwardsville—Eden—H. Rahn
 Near Edwardsville—St. Pauls—F. J.
 Buschmann
 Elkhorn—*Immanuel—J. H. Gaebe
 Evansville—St. Johns—M. Schulz
 Farina—Friedens—
 Near Farina—St. Johns— [lic.
 Fayetteville—*Ger. Prot.—*F. Lapiens,
 Floraville—*St. Pauls—*J. G. A. Moeller
 Fowler—*St. Pauls—C. A. Th. Mysch
 Freeburg—*St. Pauls—K. Dexheimer
 Freedom (Hecker)—*Friedens—K. Wieg-
 Garrett—Zion—I. Th. Seybold [mann
 Grantfork—*Ger. Ev.—Theo. O. Uhdau
 Granite City—St. Peters—J. F. Klick
 " "—*St. Johns—G. Plassmann
 Hamel—Immanuel—Fr. Bechtold
 Harrisonville—*St. Peters—Max R. Sen-
 newald
 Hookdale—St. Peters—F. A. Stoelting
 Hoyleton—Zion—M. Schroedel
 Irvington—Friedens—John H. Buescher
 Jamestown—*St. Pauls—Ed. Schweizer
 Jerseyville—Friedens—J. Doellefeld
 Johannesburg—*St. Johns—J. Krause

Cook's Point—*St. Johns—W. Dickmann
Cottonwood—*Ev.—K. Merkel
Coupland—St. Peters—G. Krebs
Coyote—*St. Johns—Theo. Pfundt
Cypress—*St. Lukes—
Dallas—St. Pauls—A. Romanowski
Ft. Worth—St. Johns—P. Langhorst
Fredericksburg—*Ev. Prot. z. Heil Geist
—†W. Kuelps
Gerald—St. Pauls—C. Wolff
Gayhall—Friedens—A. Fuenning
Hortontown—*St. Marks—
Houston—First Ger. Ev. Luth.—P. V.
Dyck
Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—F. K. Neuhaus
Leissners School—Christ—H. Strub
Levi—*Zion—C. Stadler
Lewisville—Friedens—A. Romanowski
Longworth—*St. Johns—H. Haas
Lyons—*Immanuel—W. Dickmann
Marion—Luther—Melancthon—H. Strub
Marlin—St. Pauls—*J. Th. Werkenthin
Md. Prairie—St. Stephens—W. Dickmann
Mercedes—Friedens—*P. Piepenbrock
Miles—*Ev.—J. C. Rieger
Navasota—*Friedens—F. Lueckhoff
Needville—Immanuel—K. Merkel
New Baden—Ebenazer—J. J. Kasiske
New Bielau—†F. Piepenbrock
New Braunfels—*Indep. Prot.—G. Morn-
hinweg [worski]
Near New Braunfels—*Friedens—J. J. Ja-
Otto—St. Johns—*J. T. Werkenthin
Redwood—St. Pauls—*H. Pister
Richard—*St. Johns—H. Barnofske
Riesel—Friedens—Fr. Hempelmann
Robinson—St. Johns—J. Strauss
Rose Hill—*Ev.—H. Barnofske
Rowena—Zoar—J. C. Rieger
San Angelo—Immanuel—Jos. C. Rieger
San Antonio—Friedens—Carl Saenger
Sandy Hill—*St. Matthew—A. Fuenning
Seguin—*Cross—J. Jaworski
Schulenburg—*Ev.—†F. Piepenbrock
Spring Branch—St. Peters—
Three Oaks—*Friedens—*H. Pister
Waco—Zion—Fr. Hempelmann
Washington—Friedens—F. Lueckhoff
Weimar—*Ev. Luth—†F. Piepenbrock
West—St. Peters—C. Wolff
White Oak—St. Johns—
Womack—Zion—Theo. Pfundt
Zuehl—Redeemer—C. Kniker

b) LOUISIANA.

New Orleans—Carondelet St.—Ev.—A. H. Becker
New Orleans—Carrollton—*St. Matthew—
B. H. Leesmann
" " —Milan St. — Salem — E. Kockritz
" " —*Jackson St. — Ev. — J. P. Quinius

c) MISSOURI.

Ewing—St. Pauls—S. Weber
Number of churches.....101

15. TEXAS DISTRICT.

Augusta—*St. James—J. Strauss
Austin—St. Johns—A. Doellefeld
Bay City—*Ev.—K. Merkel
Birch—Salem—W. Dickmann
Near Brenham—Immanuel—Th. Papsdorf
Burton—St. Johns—H. Schulz
Cego—St. Pauls—C. Stadler
Cibola—St. Pauls—C. Kniker
Comfort—*Ger. Ev.—C. Kniker

Cook's Point—*St. Johns—W. Dickmann
Cottonwood—*Ev.—K. Merkel
Coupland—St. Peters—G. Krebs
Coyote—*St. Johns—Theo. Pfundt
Cypress—St. Lukes—
Dallas—St. Pauls—A. Romanowski
Ft. Worth—St. Johns—P. Langhorst
Fredericksburg—*Ev. Prot. z. Heil Geist
—†W. Kuelps
Gerald—St. Pauls—C. Wolff
Gayhill—Friedens—A. Fuenning
Hortentown—*St. Marks—
Houston—First Ger. Ev. Luth.—P. V.
Dyck
Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—F. K. Neuhaus
Leissners School—Christ—H. Strub
Levi—*Zion—C. Stadler
Lewisville—Friedens—A. Romanowski
Longworth—*St. Johns—H. Haas
Lyons—*Immanuel—W. Dickmann
Marion—Luther—Melanchthon—H. Strub
Marlin—St. Pauls—J. Th. Werkenthin
Md. Prairie—St. Stephens—W. Dickmann
Mercedes—Friedens—P. Piepenbrock
Miles—*Ev.—J. C. Rieger
Navasota—*Friedens—F. Lueckhoff
Needville—Immanuel—K. Merkel
New Baden—Ebenezer—J. J. Kasiske
New Bielau—†F. Piepenbrock
New Braunfels—*Indep. Prot.—G. Morn-
hinweg [worski]
Near New Braunfels—*Friedens—J. J. Ja-
Otto—St. Johns—J. T. Werkenthin
Redwood—St. Pauls—H. Pister
Richland—*St. Johns—H. Barnofske
Riesel—Friedens—Fr. Hempelmann
Robinson—St. Johns—J. Strauss
Rose Hill—*Ev.—H. Barnofske
Rowena—Zoar—J. C. Rieger
San Angelo—Immanuel—Jos. C. Rieger
San Antonio—Friedens—Carl Saenger
Sandy Hill—*St. Matthew—A. Fuenning
Seguin—*Cross—J. Jaworski
Schulenburg—*Ev.—†F. Piepenbrock
Spring Branch—St. Peters—
Three Oaks—*Friedens—H. Pister
Waco—Zion—Fr. Hempelmann
Washington—Friedens—F. Lueckhoff
Weimar—*Ev. Luth.—†F. Piepenbrock
West—St. Peters—C. Wolff
White Oak—St. Johns—
Womack—Zion—Theo. Pfundt
Zuehl—Redeemer—C. Kniker

Number of churches.....60

16. WEST MISSOURI DISTRICT.

Arrow Rock—Zion—†D. Moritz
Billingsville—St. Johns—Carl Mueller
Blackburn—St. Pauls—H. Limper
Boonville—Ev.—Rob. M. Hinz
Brazito—Friedens—
California—Ev.—F. A. Umbeck
Clear Creek—St. Pauls—C. Gabler
Concordia—Bethel—H. Becker
Near Concordia—St. Johns—G. F. Kit-
Florence—St. Johns—A. Bender lterer
Grand Pass—Ev.—H. Limper
Hartsburg—Friedens—C. F. Werth
Henry—St. Pauls—A. D. Rahn
Higginsville—Salem—N. Rieger
Independence—St. Lukes—Paul Moritz
Jamestown—St. Pauls—†Rich. Lehmann
Jefferson City—Central—Carl Hoffmann
Kansas City—St. Peters—J. Sauer
" " (East Bottoms)—St. Johns—
Paul Moritz

Lamb—Immanuel—A. Bender
 Levasy—Ebenezer—W. Asmuss
 Lexington—Trinity—M. H. Lissack
 Little Rock—Salem—†D. Moritz
 Mayview—Zion—W. Buehler
 McGirk—Salem—H. Schroeder
 Moniteau—Ad. ent—F. Gadow
 Napoleon—St. Pauls—F. Sabrowsky
 New Franklin—Immanuel—C. Mueller
 Norborne—St. Johns—A. D. Rahn
 Parkville—St. Matthew—A. D. Rahn
 Pleasant Grove—St. Peters—†Rich. Lehmann
 St. Joseph—Zion—F. C. Klick
 " —Ev. Luth. Zion—W. Bauer
 South St. Joseph—St. Johns—J. Heinrich
 Sedalia—Immanuel—P. Stoerker
 Wellington—St. Lukes—J. M. Munz
 West Boonville—*Zion—Carl Mueller
 Number of churches.....37

17. WISCONSIN DISTRICT.

a) WISCONSIN.

Ackerville—St. Pauls—G. Bohnstengel
 Near Ackerville — St. Johns — G. Bohnstengel
 Antigo—Unity—C. Nagel
 Appleton—St. Johns—J. C. Voeks
 Athens—Christ—F. Koch
 Beechwood—*St. Johns—P. Goldstern
 Blackcreek—*St. Johns—W. Blasberg
 Blackwolf—New Bethels — J. S. Moldenhauer
 Boltonville—*St. Johns—K. Brunn
 Brillion—Friedens—H. Erber
 Brookfield—*Trinity—F. Tschudy
 Browntown—Friedens—H. Weichelt
 Butler—*Friedens—F. Tschudy
 Byron Tp.—Bethel—A. Jung
 Cadott—Ev. Zion—B. Schori
 Calumet Harbor—St. Pauls—F. Peter
 Cecil—St. Johns—C. Oberdoerster
 Cedarlake—*St. Pauls—Jul. Frank
 Center—*St. Matthew—W. Blasberg
 Cicero—*St. Johns—W. Blasberg
 Clintonville—St. Johns—C. Oberdoerster
 Colby—St. Johns—J. Bizer
 Collins—*St. Pauls—J. Merzdorf
 Corning—*St. Pauls—F. G. Ludwig
 Cudahy—Christ—G. A. Zimmer
 Darlington—*Immanuel—P. A. Schuh
 Dorchester—Friedens—A. Janke
 Durham—Bethlehems—S. Gonser
 Edgar—*St. Pauls—A. Janke
 Elkhart—St. Johns—G. F. Schuetze
 Ellsworth—St. Pauls—
 Erin—St. Pauls—A. Helm
 Fall Creek—Ev. Luth. Friedens—B. Schori
 Fillmore—Martins—K. Brunn
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—M. Zutz
 Friendship—Christ—*J. S. Moldenhauer
 Germantown—*Zoar—C. Ruegg
 Greenbush—*St. Johns—G. F. Schuetze
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—J. Salinger
 Jackson—St. Peters—N. Sulzer
 Jordan—Ebenezer—H. Weichelt
 Kaukauna—St. Johns—C. Mack
 Kewaskum—*Friedens—F. Mohme
 Kilbourn City—*Bethlehem—E. Assmann
 Kohlsville—*St. Johns—Jul. Frank
 Lancaster—Bethlehem—L. Schmidt
 Libertyridge—St. Pauls—R. Katerndahl
 Manitowoc—St. Johns—R. Zielinski

Marinette—Friedens—J. Foesch
 Marion, Crawford Co.—Imm.—J. Salinger
 Medford—Ev.—J. Bizer
 Marshfield—St. Pauls—H. A. Fleer
 Meeme—*St. James—L. Boeker
 Menomonee Falls—*St. Pauls—H. Barth
 Merrill—St. Stephens—F. G. Ludwig
 Merton—St. Johns—A. Helm
 Milwaukee—Christ—H. Niefer
 " —Trinity—G. Hirtz
 " —Friedens—J. H. Fleer
 " —*Glaubens—H. Gammert
 " —Immanuel—F. Moeckli
 " —St. Pauls—R. Rami
 " —Salem—F. Klingeberger
 " —Zion—G. Fischer
 " —Tabor—E. J. Fleer
 Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—L. Boeker
 Nekoosa—*St. Pauls—W. Kitzki
 Oakgrove—St. Johns—*M. Lienck
 Oconto—St. Pauls—C. B. Schuh
 Oshkosh—Immanuel—W. Suessmuth
 " —St. Pauls—Th. Irion
 Portage—Trinity—E. Assmann
 Port Washington—Friedens—G. A. Ehrhard
 Random Lake—Friedens—P. Goldstern
 Reedsville—Friedens—*J. Merzdorf
 Rhine—St. Peters—Fr. Zeh
 Richfield—*St. James—N. Sulzer
 Ripon—*Ev. Luth.—F. Kuether
 Rockfield—*Christ—
 Russel—St. Pauls—G. F. Schuetze
 Saukville—St. Peters—K. Kuenne
 Schlesingerville—St. Johns—H. Mueller
 Schofield—Friedens—G. Betz
 Scott—St. Pauls—*A. Albrecht
 Shawano—Friedens—A. C. Ludwig
 Sheboygan—Ev.—E. Krueger
 Silvercreek—*St. Pauls—P. Goldstern
 South Germantown—*St. Johns—C. Meyer
 South Milwaukee—St. Lukes—G. A. Zimmer
 Stevens Point—Friedens—H. A. Fleer
 Sussex—*Zion—H. Barth
 Tomah—Zion—W. Kitzki
 Town Hermann—St. Johns—S. Lefkovic
 Town Oakland—St. Johns—M. Holz
 Two Rivers—*St. Paul—R. Zielinski
 Union—*Ev.—L. Schmidt
 Waubeka—*St. Pauls—K. Brunn
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—H. Weichelt
 Weyauwega—St. Johns—Th. Irion
 Whitewater—Friedens—M. Zutz

b) MICHIGAN.

Iron Mountain—*Ev.—H. Friedemeier
 Menominee—Trinity—C. B. Schuh
 Number of churches.....108

18. COLO. MISSION DISTRICT.

Broomfield, Colo.—Unorganized—Chr.
 Buckisch
 Brush, Colo.—Ev.—J. C. Raase
 Delta, Colo.—Unorganized—G. Gekkeler
 Denver, Colo.—Salem—G. A. Schmidt
 " —*St. Pauls—
 Grand Junction, Colo.—St. Johns—G. Gekkeler
 Hillrose, Colo.—*Mission—J. C. Raase
 Laramie, Wyo.—St. Pauls—O. G. Wichmann
 Louisville, Colo.—St. Pauls—Chr. Buck-

Ogden, Utah—*Zion—P. Ph. Tester
Salt Lake City—Unorganized—P. Ph. Tester

Number of churches.....11

19. WASH. MISSION DISTRICT.

Coeur d' Alene, Idaho—St. Pauls—F. Oppermann
Deer Park, Wash.—*St. Pauls—F. Oppermann
Everett, Wash.—Zion—L. Moessner
Gresham, Ore.—Zion—F. H. Freund
Lents, Ore.—*St. Johns—F. H. Freund
Otis, Wash.—Eden—L. J. Haas
Payette, Idaho—*St. Johns—E. Bratzel
Portland, Ore.—St. Pauls—J. Hergert
" " —Mission—F. H. Freund
Rathdrum, Idaho—*Friedens—L. J. Haas
Seattle, Wash.—St. Pauls—A. Leutwein
" " —Bethlehem—E. Seeger

Spokane, Wash. — First Ev. — F. Oppermann

Number of churches.....13

MANITOBA, CANADA.

MANITOBA.

Brown P. O.—Immanuel.—F. W. Fischer
Morden—Zion—F. W. Fischer
Winnipeg—First Ev. Luth.—J. Neumann
" —St. Johns—E. G. Albert

Number of churches.....4

MISSION CHURCHES IN INDIA.

Bisrampur—K. Nottrott
Chandkuri—J. Jost, O. Nussmann
Mahasamudra—E. Tillmanns, F. Goetsch
Parsabhadra—A. Hagenstein
Raipur—J. Gass, A. Stoll
Sakti—O. Nussmann

Number of churches.....6

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